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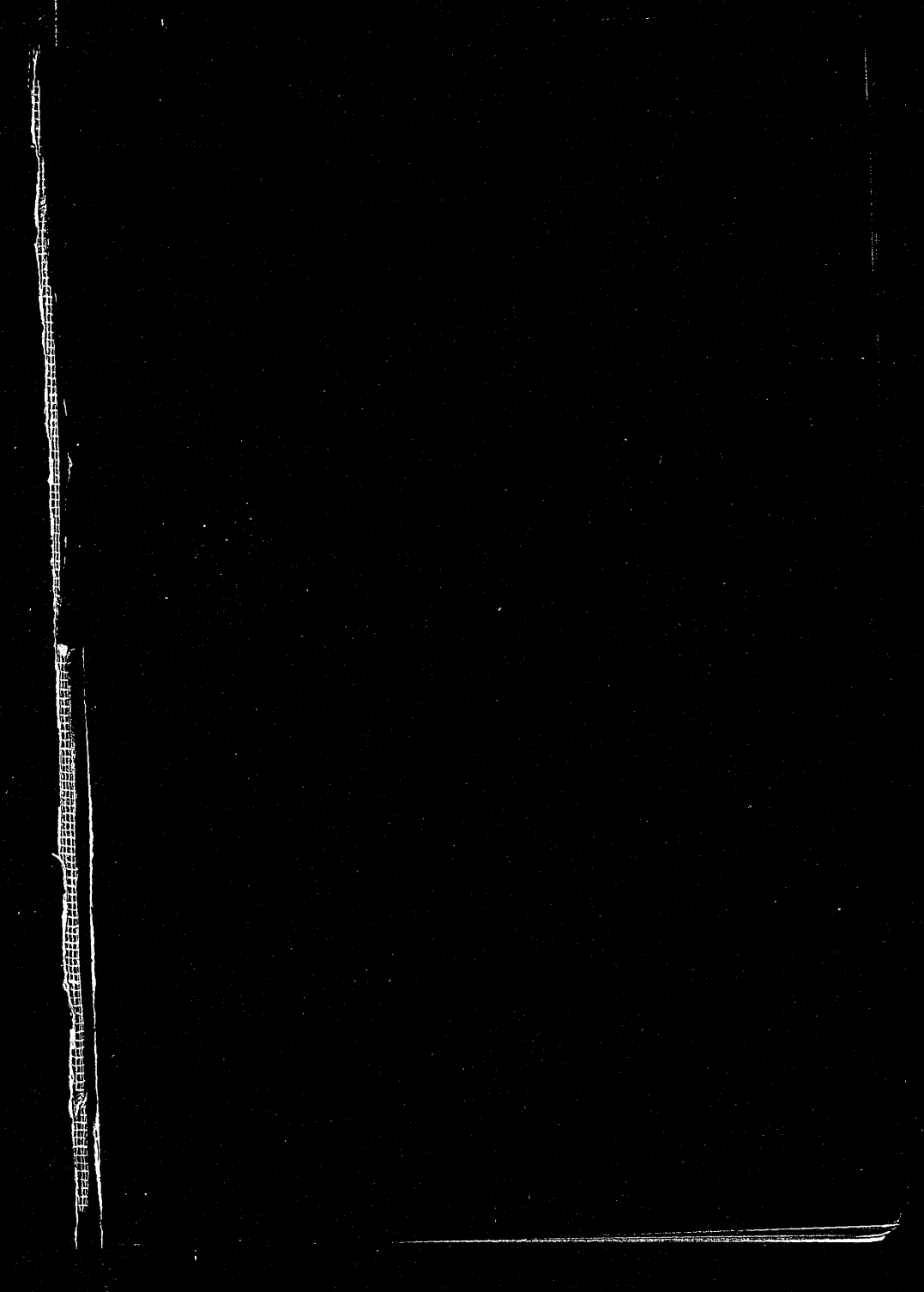
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STUDIES IN S. PAUL'S EPISTLE
TO THE GALATIANS



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STUDIES IN

S. PAUL'S EPISTLE

TO

The Galatians

BY

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Ταῦτα μελέτα, ἐν τούτοις ἴσθι.—1 TIM. IV. 15.

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To my Father

THE REV. WILLIAM SPICER WOOD., D.D., R.D.

VICAR OF HIGHAM, KENT, AND LATE MASTER OF

OAKHAM GRAMMAR SCHOOL

THIS VOLUME

IS INSCRIBED, IN TOKEN OF LOVE, AND WITH

A GRATEFUL RECOLLECTION OF HIS

EARLY INSTRUCTIONS.

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P R E F A C E

IN issuing these detached Studies upon so well-worn a subject as S. Paul's Epistle to the Galatians, a few words of explanation may seem desirable. I have long felt that, considering the many and excellent Commentaries we possess by various writers, both on the entire New Testament and on separate portions of it, the time has come to devote attention to special passages, difficult verses, dubious words, regarding them in every light, illustrating them from every quarter, accurately weighing and balancing them with a view to indisputable results, rather than to continue to range at large over the whole wide area of the subject. An attempt has been made, with what success remains to be seen, to exemplify this

method in the present Essays, which affect only to deal with passages of recognised difficulty, and of which every previous diagnosis has failed to completely satisfy my mind.

I have to acknowledge many obligations to the great English Commentators of the day, and more especially to Drs. Ellicott and Lightfoot, as having carefully gone over identical ground in their valuable expositions of the same Epistle. To the latter's Commentary, indeed, I owe in great measure the very suggestion and origination of these Studies. If, in the course of them, it shall appear that differences as to interpretation are far more frequent and pronounced than agreements, the reason must be assigned, partly to the fact that I have chosen the hardest passages in the Epistle, and those therefore admitting of the greatest variety of opinion, to comment upon, and partly to my having been led to some extent from the outset to select these through an inability (as before intimated) to assent to many of the

learned Bishop of Durham's conclusions respecting them.

Should any of those who may peruse the following pages find themselves in like manner unable to acquiesce in the views here arrived at—views by no means invariably representing those generally received (otherwise it would have been superfluous to make these public)—all I ask is that, before condemning them off-hand, they shall apply to their consideration but a tithe of the long, deep, and patient thought that has, under God, been bestowed upon them by the author.

May the Spirit of Truth guide those who humbly and singly and steadily seek after it at length into all truth.

W. S. W

UFFORD RECTORY,

Feb. 18th, 1887.

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I.

The First of S. Paul's Epistles.

THE priority in point of time among S. Paul's Letters has by many of late years been assigned to his First Epistle to the Thessalonians. That, however, this was not always the opinion of critics appears from the fact that in the Canon of Marcion (*circa* 150 A.D.), the earliest definite collection of Apostolic books of which we have any record, the first place is held by the Epistle to the Galatians. It is of course impossible to decide the point of priority with absolute certainty, but a few, chiefly historical, reasons may here be given in favour of the view of the primitive heretic.

Passing by the probability there is that the Apostle may have written letters in the earlier stages of his life of travel to the converts he had recently made, in order still to direct them in his necessary absences, and all the more if any hint reached him of an imminent defection from the truth lately received; passing by the comparative crudeness and abruptness, the warmth of a burning zeal untempered by years, the

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somewhat obtrusive personality, which appears less and less in his later Epistles to Churches, being worn away, we may suppose, by the softening influence of life's trials, even as the sharply-pointed stones in the desert have their angles worn off by the continual friction of the sand, until they become smooth rounded pebbles ; passing by these arguments, such as they are, in favour of an early date for the Epistle to the Galatians, we come to others of a more convincing nature.

But first a word or two must be said on a point which has been urged strongly against this view, and, if rightly urged, overthrows it at once. "The Epistle," writes Dr. Lightfoot (*Galatians*, p. 41), "apparently contains an allusion to two separate visits of S. Paul to Galatia. 'Ye know,' says the Apostle, 'that through infirmity of the flesh I preached to you before (τὸ πρότερον), and . . . ye received me as an angel of God. . . . What then : . . have I become your enemy by telling you the truth ?' (Gal. iv. 13-16.) He is here," the writer asserts, "contrasting his reception on the two occasions, on the second of which he fears he may have incurred their enmity by his plain speaking. If this interpretation be correct, the two Galatian visits thus alluded to must be the same two which are recorded in the Acts. The Epistle, therefore, must be later than the second of these, which took place in 64 A.D. Thus we have established the earliest possible date of the Epistle, as a starting-point."

The two visits above supposed took place, the first

on S. Paul's second missionary journey (Acts xvi. 6), the second on his third (Acts xviii. 23). If, then, the Epistle was written later than the second visit, it cannot be the first letter, the Epistles to the Thessalonians having been sent off from Corinth towards the end of the second journey.

But I must take leave to demur to the grounds on which this hypothesis is built. "*Τὸ πρότερον*," it is said in Dr. Lightfoot's note (*Gal.* p. 175), "which derives a certain emphasis from the article" (and, I may add, from its position as the last word in a clause), "cannot be simply equivalent to *πάλαι*, 'some time ago.' It may mean either (1) 'formerly,' with a direct and emphatic reference to some later point of time, comp. John vi. 62, ix. 8, 1 Tim. i. 13; or (2) 'on the former of two occasions.' In the present passage it is difficult to explain the emphasis, if we assign the first of these two meanings to it, so that we have to fall back upon the second as the probable interpretation. The expression, therefore, seems to justify the assumption of *two* visits to Galatia before this letter was written." The translation of the phrase accordingly given is "on the former of my two visits."

To the latter part of this note, and to the translation adopted, as before said, it seems to me that exception may and must be taken. The references given—"Supposing then ye behold the Son of Man ascending where He was *beforetime*?" (John vi. 62); "The neighbours, therefore, and they that beheld him *aforetime* that he

was a beggar" (John ix. 8); "Though I was *beforetime* a reviler and a persecutor and an infliker of outrage" (1 Tim. i. 13) — are decidedly in favour of the rejected sense "formerly," "before," "beforetime"; and in the first of them the term has precisely the same position, and, as I think, the same significance, as in the present passage. For surely the allusion here to some later point of time is direct and emphatic—that later point being the period at which he is writing, or rather at which his letter is supposed to reach the Galatians. *Beforetime* he preached to them the Gospel. Since then he has heard of their lapse, and *now* he is speaking to them again through his letter. And vividly he depicts the reception of that letter, which is but his *alter ego*, in their midst. He is no longer engaged in writing it, but they in reading or hearing it. Listen to him speaking. "You know," he tells them, "that when I preached to you the Gospel *beforetime*, ye did not reject me, though I was a sore trial to you, but received me as an angel of God. What has become then of your eulogies? So I am become your enemy, because (in this letter) I am telling you the truth (*ἀληθεύων*, not *ἀληθεύσας*) — undergoing in fact the fate of all tellers of disagreeable truths. . . . I was wishing (when I wrote) to be present with you *at this moment*, with my voice changed, because I am deeply anxious about you." Hence the Epistle, in which S. Paul again addresses them, but by the voice of another, not his own.¹

¹ See the chapter on "The Past and the Present."

If, then, the counter argument based upon this adverb (τὸ πρότερον) is but weakly grounded, let us go on and see if there is anything to be said in favour of Marcion's priority-view, from the historical intimations contained in the Epistle to the Galatians. "A few scattered notices, somewhat vague in themselves, and leading only to approximate results, are all that we can collect;" but so far as they go they all appear to favour the theory adopted here. To see this we must compare the Epistle with the Book of the Acts of the Apostles, and it will then be perceived how strongly the former seems to be penetrated by the incidents of the second journey of S. Paul, as though this were the medium wherein the Apostle was then moving, and how notes of his life are given up to a certain point in that same journey, and no further. My belief is that the letter was written either from Macedonia (Acts xvii. 1-13), or during his stay of a year and a half in Corinth (Acts xviii. 1-11), the place from which the Epistles to the Thessalonians were also in all probability directed. The latter locality is so much the more likely, as there would be more leisure there to hear news and to write; and the association with himself in his introductory greeting to the churches of Galatia of "*all* the brethren who are with me," might well connote Silas, Timotheus, Aquila, Priscilla, Justus, Crispus, etc., whom we know to have been with the Apostle in Corinth (Acts xviii. 2, 5, 7, 8). But these reasons are by no means decisive as against an earlier date.

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To proceed now with the historical evidence. In the first chapter of the Epistle we have a brief account given by S. Paul of his conversion, his probably short retirement to Asia, and long abode in Damascus, his first visit to Jerusalem, and departure to Syria and Cilicia¹—all included in Acts ix. and xi. 25, 26. The second visit to Jerusalem for the relief of the brethren in Judæa (Acts xi. 29, 30) appears to be briefly alluded to in Gal. ii. 10, and the mention, at the close of the first chapter of the Epistle, of the churches of Judæa hearing of his preaching the Gospel, and glorifying God therefore, recalls the joy felt (Acts xv. 3) by Phenice and Samaria at the news of the first missionary journey to Cyprus and Asia Minor, and of its results in the conversion of the Gentiles (Acts xii.—end of xiii.).

The second chapter speaks, with the greater fulness which belongs to a comparatively recent event, of S. Paul's third visit to Jerusalem, and the Apostolic Council there (Acts xv.). Upon this followed his return to Antioch, and rebuke of S. Peter's cowardice; and the quarrel which took place a little later between himself and Barnabas, as they were about to commence a second journey together (Acts xv. 39), may well have had its rise in part in the circumstance of the latter's having been carried away by the dissimulation of the Jewish party (Gal. ii. 13). S. Paul set out without his former friend, and soon afterwards arrived and preached in that region of Galatia (Acts xvi. 6), where he was

¹ Cf. for the expression, Acts xv. 23, 41.

received by the people as an angel of God (Gal. iv. 13, 14).

But before his arrival there an incident occurred. He took and circumcised Timotheus, whose mother was a Jewess and his father a Greek, on account of the Jews in those quarters (Lycaonia), for they all knew that his father was a Greek (Acts xvi. 1-3). Have we not in these words, not only the partial explanation of the innuendoes suggested in Gal. i. 10, v. 11, "Am I now persuading men, or seeking to please men?" "I, if I am yet preaching circumcision," but also the possible origin of that somewhat abrupt addition in Gal. ii. 3, "Why not even Titus who was with me, being a Greek, had been obliged to be circumcised"? That recent event, "Timothy was circumcised—his father was a Greek—the Jews all knew this," was perhaps running in his head. And so to obviate an argument in favour of circumcision, which he knew his Jewish opponents in Galatia were speciously deriving from his having circumcised Timothy, it is averred that Titus, who was a Greek on both sides¹—that is, by all means, to be remembered—had not been forced to be circumcised, no, not even though he was the Apostle's companion at Jerusalem at the time of the Apostolic Council, much less then other Gentiles: a striking testimony to the real nature of the Pauline preaching.²

¹ It was not his father merely, but himself, who was a Greek. Timothy had a Jewish mother.

² Gal. ii. 3 seems almost a refrain of Acts xvi. 3. Compare

The circumcision of Timothy is one event in this journey. Later, after leaving Galatia, he comes to Macedonia. At Philippi his proclamation of the way of salvation through Jesus Christ has an ill return. He has many stripes laid upon him (Acts xvi. 22, 23). If we then turn to Gal. vi. 17, we find the imperative command, "In the future let no man give me trouble, or cause me annoyance; for *I* bear in my body the brands of Jesus."¹ Whatever be the precise significance of these last words—and I have argued further on that "the brands of Jesus" are so called, not because they notified the slave of Jesus² (cf. i. 10), but because they recalled and reproduced the cruel scourging Jesus Himself had formerly submitted to (cf. 2 Cor. iv. 10)—nothing is more likely than that we have here an allusion to the yet unobliterated wheals and scars left by those cruel stripes inflicted for Jesus' sake and the testimony of His Name, and guaranteeing, as nothing else could have guaranteed, the undoubted claims upon his hearers' attention possessed by so close and faithful a follower of his Lord.

After leaving Philippi S. Paul comes to Thessalonica

"Titus" with "Timothy"; "who was *with me*" with "him Paul wished to go *with him*"; "being a *Greek*" with "for all knew that his father was a *Greek*"; "was compelled to be circumcised" with "and he took and circumcised him"; "but on account of (*διά*) the adventitious false brethren" with "on account of (*διά*) the Jews who were in those places."

¹ See too the haunting thought of personal violence in iv. 12, 13.

² *Κυρίον* is omitted here, as in 2 Cor. iv. 10, by the best mss.

and Berea (Acts xvii. 1-14); and in the words (Gal. v. 13), "God forbid that I should glory save in the cross of our Lord Jesus Christ," we might almost fancy we heard an echo of his discourses at the former place, as three Sabbath-days running he reasoned with the Jews out of the Scriptures, "opening and alleging that the Christ must needs have suffered and risen again from the dead, and that Christ Jesus Whom I preach unto you is He."

Nor is it impossible that the terms applied in the Epistle to the Jewish agitators in Galatia as "those who trouble you," "he who troubles you," "those who stir you up to insurrection," οἱ ταρασσοντες ὑμᾶς, ὁ ταρασσων ὑμᾶς, οἱ ἀναστατοῦντες ὑμᾶς (Gal. i. 7, v. 10, 12), the last two occurring close together, may be due to a fresh and vivid recollection of Jews at Thessalonica, who "troubled (ἐτάραξαν) the populace and the politarchs," by "shouting out that the men who have stirred to insurrection (οἱ ἀναστατώσαντες) the world are come here too" (Acts xvii. 6, 8).

But, what is more obviously to the purpose, we learn that the Apostle is persecuted by the Jews, first at Thessalonica, then at Berea, so that he is obliged to quit both places in order to escape the uproar raised against him (Acts xvii. 5-9, 13). How naturally then it is said (Gal. v. 11), "And I, brethren, if I am yet preaching circumcision, why am I yet being persecuted? In that case the stumbling-block of the cross (1 Cor. i. 23) has been plainly superseded." And again (Gal. vi.

12), "They constrain you to be circumcised, only to prevent their suffering persecution for the cross of Christ." If we find that, after his leaving Athens, his next resting-place, and coming to Corinth, the persecution broke out there afresh (Acts xviii. 12), this only shows that the words are almost equally applicable, if addressed from thence.

And the same with the Apostle's allusion to the charge of complaisance brought against him in Gal. i. 10, "For am I now persuading men or God? Or am I seeking to please men? If I were yet pleasing men, I should not be now the slave of Christ." A new light falls upon this charge—which has already, like that of preaching circumcision, found an illustration in the circumcision of Timothy on account of the Jews—when we recollect that, in a letter to the Church of Corinth (1 Cor. ix. 20-22; x. 33), referring to his conduct at this very period both there and doubtless elsewhere also, for instance in Macedonia, he declares that he became a Jew to the Jews, and a Gentile to the Gentiles, and all things to all men, that he certainly might save some.

Once more, those words, "I marvel that ye are so soon (οὐτῷ ταχέως) changing from Him Who called you" (Gal. i. 6), fall into their right place, without any force being done to them, by supposing that the defection of his converts really took place soon after S. Paul's first visit and invitation to them, as God's ambassador, to accept Christ's free grace of pardon without any works of the law. If such be the case, we may well

hope that when he again visited them on his third journey (Acts xviii. 23), and went over all the country of Galatia and Phrygia in order, strengthening all the disciples, his words found their due effect, and they were at length thoroughly re-established in that faith which they had so nearly been tempted to cast away.

Thus we seem to see a running allusion in this Epistle, not indeed, as a rule, express, but incidental, to most of the principal events of S. Paul's second journey, as related in the Acts of the Apostles, so far as they more especially bore upon himself personally; there is all the heat of one recently affected by them, and the point up to which they are carried, and no further, is Macedonia, or, at the extreme verge, Corinth. This being so, I believe we have in one or the other the spot from which this letter originated, and thus incline to that earliest order of the New Testament Canon which, as found in Marcion, would assign to S. Paul's Epistle to the Galatians the first place in point of time of all his Epistles. Nor do the reasons, other than historical, for giving it a different position in the Canon appear to me forcible enough to contravene the above order.

At the same time, if written from Corinth, it proceeds from the same spot as the Epistles to the Thessalonians, and cannot greatly differ from them in date. A compromise between Marcion's view and that of more modern authorities would be to suppose two of the three Epistles written nearly at the same time, and sent off possibly by the same messenger. As the

Apostle came from Galatia through Macedonia to Corinth, he might send his envoy in inverse order from Corinth through Macedonia to Galatia. Or he might write from Macedonia to Galatia, from Corinth to Macedonia. A near contemporaneity of composition,¹ though not absolutely needed to do so, at once explains a certain similarity between the practical counsels at the close of this Epistle and at the close of the First Epistle to the Thessalonians—a similarity which has no counterpart in the rest—while of course the extreme diversity in the circumstances which called them forth accounts for the very divergent tone of S. Paul's general address to his converts in Galatia and in Thessalonica.

NOTE.—I may observe, in regard to what was said on page 7, that the memory of Timothy's circumcision is not the only and absolutely necessary way of accounting for the Apostle's averment that Titus had not been forced to be circumcised. It may very well be thought to spring naturally out of the situation, S. Paul having just before mentioned his taking up Titus with him to Jerusalem, and to have been thrown in as a telling exemplification from actual practice of the principles of his past career (*vide* Chap. III.).

¹ This would hold good, if the one Epistle, that to Galatia, were written in Macedonia, the other, that to Thessalonica, in the early part of the Apostle's stay at Corinth.

II.

S. Paul's Complaisance.

Gal. i. 6-12.—⁶ Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ⁷ ὃ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ τaráσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. ⁸ ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ⁹ ὥς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. ¹⁰ ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην. ¹¹ γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. ¹² οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

HERE is S. Paul's manifesto of his mode of dealing, with Jew and Gentile, as pronounced in his First Epistle to the Corinthians (ix. 19-23):—

“For being independent of all men, to all men I

subjected myself, that I might gain the major part of them. And I became to the Jews as a Jew, that I might gain Jews; to those under (subject to) law as under law, not being myself under law, that I might gain those under law; to those without law as without law, not being an outlaw from God but a leal (or law-abiding) subject of Christ, that I might gain those without law. I became weak to the weak that I might gain the weak. To one and all I have become all things, that assuredly I may save some. But all things I do for the Gospel's sake, that I may be a sharer with others therein (*i.e.* that others too may share with me in its blessings)."

Now nothing is more evident than that such a method of action would give the utmost scope for all manner of libel and misconstruction. And so it seems to have been. In certain passages of the Epistle to the Galatians there is undoubtedly rankling in the Apostle's mind a sense of imputed wrong-dealing, of which he knows himself to be entirely innocent. And, as this is a matter in which not only himself, but the Church to which he writes, is deeply concerned, he is constrained to combat the imputation in the strongest language. He had preached among the Galatians a gospel of free grace, unfettered by Jewish legality or any call to be circumcised. In his absence adversaries had come in and proclaimed these necessary to salvation. And in order to carry their cause in the face of former preaching, they laid to S. Paul's charge "things that he knew

not." "They charged him," writes Bishop Lightfoot, "with inconsistency in his own conduct. He too, it was represented, had been known to preach that circumcision which he so strenuously opposed. It was convenient to him, they insinuated, to repudiate his convictions now, in order to ingratiate himself with the Gentiles."

So then a guilty laxity or indulgence to the habits of thought of Gentile converts was being laid at S. Paul's door. "He himself proclaims circumcision," his Judaising opponents would say, "whenever he can make any profit thereby. Witness the case of Timothy shortly before his arrival in your country (Acts xvi. 3, 6). He abstained from so doing amongst *you*, though circumcision is one of the things necessary to salvation, because he was afraid of shocking your prejudices, and repelling you from the faith he preaches. In truth, his one and only object is to draw as many converts as he can into the Christian religion, even though it be at the expense of omitting some of the most important points; these we now lay before you—so presenting the true and entire Gospel instead of a garbled version of it—and his own practice elsewhere is our best warrant for so doing." S. Paul was thus, according to their account, an anachronous Jesuit, pandering to the Galatians, as the Order of Jesus pandered long after to the inhabitants of Asia and South America, for the sole purpose of filling the Gospel net with fish good, bad, and indifferent. And, as the charge involved far more than

his own honour, nothing less than the Gentile liberties, and as, under cover of that charge, these liberties were gradually being undermined, he felt himself compelled to take up the foils.

His defence is to show that, as a matter of fact, his method of procedure in Galatia, and in all Gentile countries, has arisen from principle and Divine illumination, not from compliance and concession to human prejudices, and that, so far from caring about men's good-will, he has—very unlike his traducers (vi. 12)—by not preaching circumcision, absolutely courted persecution: while at the same time he most strongly insists on the authoritative truth that this circumcision is no part of the Gospel; which proclaims salvation, not in dependence on legal works, but on the free grace of Christ.

The passage which stands at the head of this Essay, and another to be considered later (v. 7-12),¹ more particularly bear upon the above question, and I now proceed to translate and annotate upon the former of these.

“I marvel that you are so quickly transferring yourselves from Him Who called you (to live) in the grace of Christ to another gospel—when there is none other—unless there are some who are troubling you, and wishing to transform the Gospel of Christ. But even if *we* or an Angel from Heaven preach to you other than what we preached to you, let him be accursed! As we have said before, so *now* again I say, If any one is

¹ See Chap. VIII. “The Adversaries of Truth.”

preaching to you other than what ye received from us, let him be accursed! *Now* then, am I persuading men, or God? Or seeking to please men? Had I still been pleasing men, I should not be, as I am, Christ's servant. But I inform you, brethren, of the Gospel that was preached by me (to you), that it is not merely human in character: for indeed *I* neither received it, nor was taught it, at man's hands, but through the revelation (to me) of Jesus Christ."

"From Him Who called you (to live) in Christ's grace." That it is God, and not S. Paul, Who is here intended, as well as in ch. v. 8, is shown by a concurrence of passages in which God is expressly named the caller of men—such as ver. 15; Rom. viii. 30, ix. 12; 1 Cor. i. 9, vii. 15, 17; 1 Thess. ii. 12, iv. 7, v. 24; 2 Thess. ii. 14; 1 Tim. vi. 12; 2 Tim. i. 9. And the call was not to be circumcised or to keep the law, but to partake in the free kindness and favour of Christ (ver. 3). The preposition *ἐν* is constantly used by S. Paul after *καλεῖν*, "to call," in the sense of "into," "to be in," or "to live in," certain stated conditions. Thus 1 Cor. vii. 15, "But God has called us (*to live*) *in* peace"; Eph. iv. 4, "Even as ye were also called (*to live*) *in* one hope of your calling"; Col. iii. 15, "Let the peace of God arbitrate in your hearts, for (or, in order to) which ye were called (*to live*) *in* one body"; 1 Thess. iv. 7, "For God did not call you *for* (*ἐπὶ*) uncleanness, but (*to live*) *in* sanctification." Compare Gal. v. 13: "For ye were called *for* (*ἐπὶ*) liberty, brethren."

"To another gospel, when there is none else." Cf. 2 Cor. xi. 4. More literally rendered, the latter clause would run: "which there is not other or besides." For, as Dr. Lightfoot asserts, ἄλλος adds, while ἕτερος distinguishes. Instead of saying, according to a common classical expression, εἰς ἕτερον ἄλλο εὐαγγέλιον, "to another gospel besides," the Apostle says, εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, "to another Gospel, which there is not besides." The latter clause is parenthetic, like the analogous clauses in ii. 6, 8, etc. And the *form* of expression is exactly paralleled in ii. 10, where we have ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι, "when I had even been earnest to do this very thing," or, "which very thing I had even been earnest to do."

The usual rendering, "to a different gospel, which is not another," *i.e.* either, "which is no gospel at all," or, "which is not another gospel, but only a would-be perverted one," gives a somewhat unusual force to ἄλλος, as we may see by taking the phrase οὐκ ἔστιν ἄλλος, and noting that it would commonly mean, not "*he is* not another," but "*there is* not another." As for the interpretation, "which (thing) is nothing else (except that)," with a reference to the whole preceding sentence, "I wonder that ye are so quickly changing, etc.," it seems to require οὐδὲν ἄλλο rather than οὐκ ἄλλο, and ὅτι after εἰ μή (cf. Eph. iv. 9), and at all events falls to the ground with the correct rendering of the words that follow.

"Unless there are some who are disturbing you, and wishing to pervert the Gospel of Christ." The corresponding form of expression in Col. ii. 8 shows that the words do not denote, as Dr. Wordsworth intimates, "Unless *they* are certain persons (unmentioned), or persons of consequence, who are disturbing you." As a slight additional proof that *ἔστω* in the preceding clause means "there is," we may notice that *εἰσιν* here means "there are." The reasons for rendering *εἰ μὴ* "unless," rather than "only"—though the latter rendering would equally well suit with the preceding clause as translated above—are these: (1) The conjunction thus bears its proper classical force before a verb. At the same time Rom. xiv. 14 may perhaps be cited on the other side. (2) The position of the disturbing faction is left in the same indeterminateness as in ver. 9, "If *any one* is preaching," and in the corresponding expression of v. 10, "But he who is disturbing you will bear his sentence, *whosoever he may be*" (cf. too iii. 1, v. 7, vi. 12). This is not so entirely the case if we translate, "Only there are some." (3) The emphatic "so quickly"—not only "turning," but "turning *so quickly*"—is thus better explained; it supposes "disturbers." (4) "Unless there are some" falls in more suitably with what follows: "But even *if we* or an angel from heaven." (5) We thus obtain a due co-ordination of clauses: "that ye are so quickly turning" answers to "unless there are some who are troubling you"; "from Him Who called you into the grace of

Christ to another gospel when there is none else" corresponds to "and who are wishing to pervert the Gospel of Christ."

"*Now then, am I persuading men, or God?*" Of course ἄρτι γάρ recalls ἄρτι just before in ἄρτι πάλιν λέγω. *Now* I say again—*now then* am I persuading? By ἄρτι is meant "just now," "at this moment." There is a bitter irony in the question. The Apostle is charged with studied persuasiveness of preaching. He here calls down a curse upon, prays that utter destruction—as we know from the use of the term in the Septuagint¹—may be the doom of the man who preaches in a sense contrary to his own former preaching: "Let him be a thing devoted to destruction or perdition!" Cf. 1 Cor. xvi. 22. Am I *now*, he asks, using persuasion to men, or to God, Whom I call upon to ban the perverters of your peace? To invoke a curse is not to try to influence men, but God.

"*But I inform you, brethren, of the Gospel that was preached by me (to you), that it is not merely human in character.*" That is, "the Gospel preached by me," or rather, "the Gospel that was, or that has been, preached by me," sc. to you (cf. verses 8, 9), or, may be, to you and others, is not a gospel after man's fashion (κατὰ ἄνθρωπον), such as man might promulgate, but one of superhuman character. Cf. Plato, *Phileb.* 12 c: "The awe which I always feel about the names of the

¹ Deut. vii. 26, xiii. 17, xx. 17; Josh. vi. 17, 18; 1 Chron. ii. 7; Zech. xiv. 11.

gods is not merely human in degree (οὐκ ἔστι κατ' ἄνθρωπον), but beyond the greatest fear."

"*For indeed I neither received it, nor was taught it, at man's hands.*" The force of οὐδὲ γάρ appears from vi. 13, "*For indeed* those who are circumcised do *not* themselves keep the law"; Rom. viii. 7, "For it is not subject to the law of God, *for indeed it cannot be* (οὐδὲ γὰρ δύναται)"; John v. 22, "*For indeed* the Father judgeth *not* any, but hath committed all judgment to the Son"; viii. 42, "*For indeed* of Myself I have *not* come, but He sent Me." While the self-assertive pronoun ἐγώ, "*I*" (cf. v. 2, 10, 11), by throwing into distinctive prominence the speaker, induces a comparison with others before alluded to: As for the Gospel preached *by me*, it is not mere man's creation; for *I*, unlike all others who are not of the original Apostles, or, better, unlike the others who are preaching to you, and preaching such perversions on the authority of inapplicable tradition, *I*, whatever others may have done, received my Gospel direct from its Divine Author. Compare, *e.g.* John viii. 42 (the latter part of which verse has already been quoted): "If God was your Father, ye would have loved *Me*; for *I* (distinctively) came forth, and am come from God." Both verbs, "received" and "was taught," are to be connected, first with "at man's hands," and then with "through revelation."

"*But through the revelation (to me) of Jesus Christ.*" It is a little doubtful at first sight whether we ought to translate δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ "through

the revelation (revealing) of Jesus Christ," or "through revelation from, a revealing of it (the Gospel) by, Jesus Christ." I have discussed this question more fully elsewhere;¹ but the words which so soon follow, "But when God thought well *to reveal* His Son in my instance (*ἐν ἐμοί*), that I might preach (the Gospel of) Him among the Gentiles"—where S. Paul's Gospel is indubitably stated to have Jesus Christ for its subject, and to have originated in a revelation of Him, doubtless the one on the road to Damascus—really leave little or no doubt that the former interpretation is the correct one.

¹ In an Essay on "Revelation."

III.

Was Titus circumcised?

Gal. ii. 1-10. —¹Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συμπαραλαβὼν καὶ Τίτον· ² ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον· ³ ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ Ἑλληὴν ὢν ἠναγκάσθη περιτμηθῆναι· ⁴ διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπεῖν τὴν ἐλευθερίαν ἡμῶν, ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν· ⁵ οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνη πρὸς ὑμᾶς· ⁶ ἀπὸ δὲ τῶν δοκούντων εἶναί τι· ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρει, πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθεντο, ⁷ ἀλλὰ τοῦναντίον· ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ⁸ ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, ⁹ καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ

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δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· ¹⁰ μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπουδασα αὐτὸ τοῦτο ποιῆσαι.

WAS Titus circumcised? This is but one of the *quaestiones vexatae* in a passage of such extreme difficulty that a most able commentator has not hesitated to term it, or at least a portion of it, "a shipwreck of grammar." It has doubtless been deduced from the present passage that Titus *was* circumcised, but it does not seem needful to say more at present in refutation of this view than, as has been done by others, to point out that the fifth verse speaks of the most unyielding antagonism on S. Paul's part to any attempted subversion of his principles, and that such an act, had it been performed, would have been a most fatal and uncalled for submission upon the very point in debate. To which it may be added, that the rendering, which a close scrutiny determines to be the correct one, not only distinctly negatives, but does not even allow the least standing-ground for, this view. For the rest, this passage is, like some others, a strong vindication of S. Paul's independent authority as an Apostle at the comparative expense of all with whom he comes in contact. I now proceed to the translation of it, afterwards appending such notes as are required to explain or illustrate it.

"Next, after an interval of fourteen years, I again

went up to Jerusalem with Barnabas, taking also Titus along with me. But I went up for the purpose of revelation, and communicated to them the Gospel which I preach among the Gentiles, but separately to those of repute, for fear it might be in vain I should run, or had run hitherto—yes, and not so much as Titus, who was with me, as a Greek, been constrained to be circumcised—owing, that is, to the adventitious false brethren, men who had entered in after us (or, where we were) to reconnoitre our liberty which we have in Christ Jesus, in order that they might reduce us to slavery; to whom we yielded not, by submission of ourselves to them, no not even for a time, that (Gospel-truth, or) the truth of the Gospel might remain in permanence with you. But from among those reputed to be somewhat—what quality soever they were of makes no difference to me (God does not accept man's person), for to me those of repute communicated nothing fresh, but the reverse was the case—after perceiving that I had been intrusted with the Gospel of the Uncircumcision, even as Peter with that of the Circumcision (for He Who wrought in Peter's case for the mission to the Circumcision wrought also in mine in the interest of the Gentiles), and ascertaining the grace that had been given to me, James, and Cephas, and John, who are reputed to be pillars, made a covenant with me and Barnabas of co-operation, we (to act) in the interest of the Gentiles, they in the interest of the Circumcision: only let us (they added) remember

the poor, the very thing which I had even been at pains to do."

"*Next, after an interval of fourteen years, I again went up to Jerusalem with Barnabas, taking also Titus along with me.*" As the passage from the Epistle to the Galatians which thus commences undoubtedly synchronises with the history, in the fifteenth chapter of the Acts, of the first Council of Jerusalem—soon after which Paul and Barnabas parted asunder (Acts xv. 39)—it will be well to compare the two as we go along. We are told (Acts xv. 1, 2) that "certain, having come down from Judæa, were teaching the brethren, Unless ye are circumcised after the custom of Moses, ye cannot be saved. Dissension therefore having arisen, and no small debate between Paul and Barnabas and them (these brethren), they appointed (or ordered) Paul and Barnabas, and certain others of themselves, to go up to Jerusalem to the Apostles and elders about this question." It is doubtful whether Titus is included among these "certain others"; he was probably a supernumerary. The "fourteen years" of the Epistle (cf. *πάλιν*) will reckon from the previous visit mentioned (i. 18).

"*But I went up for the purpose of revelation.*" The particle *δέ*, after an interruption, as above, resumes the main thread of the discourse; and here it introduces a correction to the bare statement of fact contained in *ἀνέβην*, "I went up." I went up indeed, but I went up with an object: "on revelation intent." The sense

above assigned to *κατά* is common enough after verbs of motion; as, *e.g.* in Thuc. v. 7. 3:¹ "He said he went up *for the purpose of* viewing the spot (*κατὰ θέαν ἀναβαίνειν τοῦ χωρίου*)." The declared ground of S. Paul's visit thus fairly well agrees with the account in the Acts, that he was deputed to go up "about this question" of circumcision: which the usual rendering, "in accordance with revelation," does not.² He went to reveal what had been revealed to him (Gal. i. 12), with a view to the settlement of this pressing matter. And the words naturally follow: "And communicated to them the Gospel which I preach among the Gentiles." With the Apostle's present "revelation" or "disclosure" of this evangelical truth, compare 1 Cor. xiv. 6, 26: "What shall I profit you, unless I shall speak to you either by way of *revelation*?" "When ye come together, each one has got a psalm, has got a teaching (to give), *has got a revelation (to make)*." Cf. too Rom. xvi. 25.³

"*And communicated to them the Gospel which I preach among the Gentiles.*" By "them" are meant either the Jewish Christians generally (i. 22, 23), or, more likely, they of "Jerusalem," the place whither S. Paul is just before said to have gone up. We are told, in Acts

¹ So too v. 9. 3; 10. 2; vi. 30. 2; Herod. ii. 152, etc.

² See however Acts xiii. 1-4, in support of the latter translation.

³ For a fuller discussion of the whole subject see an Essay on "Revelation."

xv. 3, 4, that "they therefore, after being set on their way by the Church (of Antioch), slowly traversed Phoenice and Samaria, recounting the conversion of the Gentiles, and causing great joy to all the brethren; and, upon arrival at Jerusalem, were received into their midst by the Church and the Apostles and the elders, and reported how great things" (rather than, "all things that") God had wrought in co-operation with them (*μετ' αὐτῶν*)."

"*But separately to those of repute.*" The private and particular conference with the Apostles and elders, "those of repute," is distinguished from the public report to the Church at large. I have little doubt that we have here (cf. ver. 6), given in the somewhat depreciatory style he adopts throughout, S. Paul's account of what is called the Council of Jerusalem (Acts xv. 6). "The Apostles and the elders"—no longer, as in verse 4, with the addition of "the Church"—were convened to see about this matter;¹ the "matter" being, as before, the question of circumcision and observance of the law of Moses, which had been stirred up again (Acts xv. 5) by the Pharisaic Christians at Jerusalem. As for the second communication here made, we learn from Acts xv. 12

¹ Compare Acts xxi. 17-19: "And when we were come to Jerusalem, the brethren joyfully welcomed us. And the next day Paul went in with us to James, and all the elders were present. And after greeting them he proceeded to recount in detail what God had wrought among the Gentiles by his ministry."

that "all the assembly (sc. of Apostles and elders)¹ kept silence, and gave audience to Barnabas and Paul, as they recounted the great signs and wonders God had wrought among the Gentiles by their instrumentality."

"For fear it might be in vain I should run, or had run hitherto." S. Paul employs *μή πως* here with the subjunctive present (*τρέχω*) to express the whole race, with the past tense of the indicative (*ἔδραμον*) to express the part of it already run. Had the former alternative applied only to the part that still remained to be run, *δράμω* would have been necessary; compare *ὁ κηρύσσω* just above, and *ἵνα* with the subjunctive present *εὐαγγελίζωμαι*, in i. 16. Other parallel instances of *μή πως*, "for fear that," "lest possibly," are: iv. 11, "I have fears of you, lest by any means I have causelessly bestowed labour upon you (*μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς*)"; 1 Cor. ix. 27, "Lest by any means, after having preached to others, I myself may turn out, or have become (*γένομαι*), reprobate"; 1 Thess. iii. 5, "I sent to know your faith, lest by any means the tempter had tempted (*ἐπείρασεν*) you, and our labour might come to be in vain (*εἰς κενὸν γένηται*)."

Compare too, for the general language, Phil. ii. 16: "For a boast to me in the day of Christ, that I did not run in vain, nor labour in vain (*ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα*)."

¹ A very common sense of *τὸ πλῆθος*. See Luke xxiii. 1; Acts vi. 2, xv. 30, xxi. 22, xxiii. 7, xxv. 24. It does not include "the multitude," or "mass," as a rule.

By εἰς κενόν is meant "uselessly," "to no purpose," "to no profit or effect"; not "without success" at the time, but "without result" in the end. Cf. 2 Cor. vi. 1: "We exhort you not to have received the grace of God in vain (εἰς κενόν)." Whereas the "race," which is sometimes, as above, joined with the "work" it entails, has reference to some distinctly marked out, well-defined, career or course of action. Thus, in Acts xiii. 25, we read: "And when John was fulfilling his course (δρόμον)"; which *course* we learn from verse 24 was that of preaching to the people of Israel the baptism of repentance. So here, as is evident from the analogy of the "labour" in iv. 11, the Apostle means by "running" preaching the good-tidings above mentioned (cf. i. 6, 16) of Christ and free grace among the Gentiles, to the exclusion of circumcision and all other legal works. This had been the course marked out for him by God Himself, and which he had striven carefully to follow.

"Yes, and not so much as Titus who was with me, as a Greek, been constrained to be circumcised." These words, suggested by the previous mention of Titus, join on closely to ἔδραμον,¹ and bring out its sense as above, displaying by a climax the true nature of S. Paul's course of proselytism, and possibly answer-

¹ The whole clause beginning with μή πως might conceivably be interrogative, and that commencing with ἀλλὰ οὐδέ its reply, in which case to μή πως (μέν) . . . ; would be opposed διὰ δέ. But we should then have expected περιετμήθη instead of ἡναγκάσθη περιτμηθῆναι.

ing by anticipation some creeping doubts he knew to have been instilled into his correspondents' minds, and strengthened by Timothy's case; doubts which appear more clearly in v. 11, "*I*, if I yet preach circumcision"; and vi. 12, "*These* constrain you to become circumcised." It is as though, after *τρέχω ἡ ἔδραμον*, we had: *οὐχ ὅτι ἀναγκάζων περιτέμνεσθαι τα ἔθνη, ἀλλ' οὐδὲ τίτος, κ.τ.λ.*: and we may, if we please, suppose a *lacuna* here, and supply it thus from the clause before us: Why, not even Titus, Titus well known as a leading Gentile Christian, Titus who was actually with S. Paul at Jerusalem, for he had taken him in his company (ver. 1), had been obliged to undergo circumcision; being, as he was, a Greek—for by "*Ἑλλην ὢν*" is meant "being" or "as being," not "though being, a Greek"—much less then others of the Gentiles. Such had been the Apostle's career. *Ex pede Herculem.*

The force of the combined particles *ἀλλὰ οὐδέ*,¹ in the New Testament, is to introduce a climax and a surprise: "no nor even," "why not even," "yes and not so much as," "and for that matter not even." Thus Luke xxiii. 15, "I found no fault in this man touching those things whereof ye accuse him; *no nor even* did Herod (*the Jew*)"; Acts xix. 2, "And he said to them, Did ye receive the Holy Ghost when ye believed? And they to him, *No, nor even* heard whether there is a Holy

¹ Similarly *ἀλλὰ καί*. So Phil. i. 18: *χαίρω, ἀλλὰ καὶ χαρήσομαι. Et saepe. Cf. too 2 Cor. vii. 11.*

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Ghost"; 1 Cor. iii. 2, "I fed you with milk, not with meat; for ye were not able to bear it; *no nor even* yet now are ye able"; iv. 3, "But to me it belongs least of all (little indeed),¹ that I should be examined by you, or by a human court (*lit.* day); *why for that matter* I do *not even* examine myself . . . but He that examines me is the Lord."

As for the translation of the phrase *ἡναγκάσθη περιτμηθῆναι*, "had been compelled to be circumcised," sc. by me, antecedently to his coming with me to, or being with me at, Jerusalem, the meaning is partly determined by its dependence on *ἔδραμον*, which comprehends the time previous to this visit to Jerusalem, partly on the circumstance that had it meant, "was compelled to be or become circumcised," sc. by the Apostles when there, we should have expected *περιτέμνεσθαι*, as in vi. 12. It is "by me," not "by the false teachers," because the predicated subject of thought is *himself* and *his* running, while the false teachers have not yet been mentioned.

It is interesting, in this connection, to notice how, when a principal verb is followed by an infinitive, S. Paul uses the aorist infinitive to express an action of a completed kind, often in view of another action to follow, while he employs the present infinitive to

¹ Ἐμοι δὲ εἰς ἐλάχιστόν ἐστιν. This is usually (cf. R.V.) translated erroneously: "But with me it is a very small thing," "goes for very little," "is of the least possible moment." The following *ἵνα*, I submit, shows this to be wrong. Just as *εἰς καλόν* = *καλῶς*, *εἰς κενόν* = *κενῶς*, etc., so does *εἰς ἐλάχιστον* = *ἐλάχιστα*.

denote one which is inchoate or incomplete or future. If the principal verb is also in the aorist, it is in consequence sometimes necessary, as above, to render the combination by an English pluperfect and present infinitive to bring out its true force. Thus i. 15, 16, "When God (had) thought well to make a revelation (*εὐδόκησεν ἀποκαλύψαι*) . . . that I might (thereafter) preach"; 18, "I went up to Jerusalem to make certain inquiries of (*ἀνῆλθον ἱστορήσαι*) Cephas, and (these completed) stayed on with him fifteen days"; ii. 4, "Men who had (or were) come to spy out, reconnoitre, make a reconnaissance of (*παρεισῆλθον κατασκοπῆσαι*) our liberty . . . that they might (thereupon) make slaves of us"; 10, "Which very thing I had been zealous to do (*ἐσπούδασα ποιῆσαι*)," sc. before it was enjoined, or, in time past (cf. Acts xi. 30), not "was zealous to do," in which case the incomplete action would have required the present *ποιεῖν*; iii. 21, "For if law had been granted with the capacity to produce life (*ἐδόθη . . . ὁ δυνάμενος ζωοποιῆσαι*)"—where the time throughout is contemporaneous, and determined by the pluperfect force of *ἐδόθη*.

It is thus seen that attention to the above rule about the infinitive obviates many ambiguities. To show still further its bearing, take the following instances of the aorist infinitive, all from this Epistle: i. 7, "Wishing (*θέλοντες*)," not "to introduce gradual changes into (*μεταστρέφειν*)"—this was already done—but "to impose a garbled or perverted version of (*μεταστρέψαι*)

the Gospel of Christ"; ii. 17, "But if when seeking (*ζητοῦντες*)," not "to be justified or made righteous by degrees, or in the future (*δικαιοῦσθαι*)," but "to be already righteous (*δικαιωθῆναι*) in Christ, we were found sinners"; iii. 2, "I wish (*θέλω*)," not "to learn or ascertain some time or other (*μανθάνειν*)," but "to know now (*μαθεῖν*)"; 23, "We were being kept in confinement under the law for the faith that was about to have its perfect (not gradual) revelation (*τὴν μέλλουσαν ἀποκαλυφθῆναι*)"; iv. 17, "They wish (*θέλουσιν*) to exclude (*ἐκκλεῖσαι*) you (first) that (afterwards) ye may entertain zeal for them"; 20, "I was wishing to be present . . . and to have changed (*ἤθελον παρεῖναι . . . καὶ ἀλλάξαι*) my voice," or, "to change my voice and be present"; v. 3, "He is a debtor or bound (*ὀφειλέτης ἐστίν*)," not "to do (*ποιεῖν*)," but "to have done (*ποιῆσαι*) the whole law"—where it is not meant that a man is bound to become a law-abider in consequence of being circumcised, but that he is bound, if he undergoes circumcision, and so takes refuge in works, to have therewith discharged the whole law. Compare iii. 10, "Cursed is every one who does not abide by all things that are written in the book of the law, so as (at the specified point of time) to have done them (*τοῦ ποιῆσαι αὐτά*)"; and 17, "(The) covenant . . . law does not cancel so as to have set aside (therewith) (*εἰς τὸ καταργῆσαι*) the promise." Add vi. 12, "As many as wish to have gained a fair aspect (*θέλουσιν εὐπροσωπῆσαι*) by way of the flesh,"

i.e. through your circumcision—an aim bounded by the event in view, not of indefinite extension.

On the other hand, we find the following examples of the present infinitive, all of which evidently by the argument require it: ii. 14, "How is it thou art compelling the Gentiles to assume Jewish ways (*ἀναγκάζεις Ἰουδαΐζειν*)"? iv. 9, "Whereto ye desire to be in bondage (*δουλεύειν θέλετε*) over again"; 18, "It is well to be the object of well-timed zeal (*καλὸν ζηλοῦσθαι ἐν καλῷ*) at all times"; 21, "Ye who wish to be under law (*ὑπὸ νόμον θέλοντες εἶναι*)," *i.e.* by becoming circumcised (cf. *παρεῖναι*, ver. 20); v. 7, "Who hindered you from obeying, that ye should not obey (*ἀνέκοψεν μὴ πείθεσθαι*)," not "that ye did not obey (*πιθέσθαι*), the truth?"—the disobedience was still problematical, not assured; vi. 12, "They compel you to become circumcised (*ἀναγκάζουσιν περιτέμνεσθαι*)"; 13, "They wish you to undergo circumcision (*θέλουσιν περιτέμνεσθαι*)"; 14, "But let it not be mine, far be it from me (ever, at any time), to boast (*μὴ γένοιτο καυχᾶσθαι*)."

"*Owing, that is, to the adventitious false brethren.*" This was the reason why S. Paul anticipated failure in his mission, and so conferred with his brother Apostles, from whose province these impostors had issued forth; the *δέ* being resumptive of *μή πως εἰς κενόν, κ.τ.λ.*, after the interruptive clause above (cf. *ἀνέβην δέ*, ver. 2). The "false brethren" are so named in contrast to the true "brethren" (Acts xv. 1), because they were Jews at heart, though Christians in name. They are called

“adventitious” or “foreign,” “imported,” “brought in from abroad,” because, as we are expressly told, they did not properly belong to the Church at Antioch, and its daughter Churches, but came down from Judæa (Acts xv. 1, 24), where they had a multitude of partisans (Acts xv. 5, xxi. 20). This, and not “introduced or admitted insidiously or unawares,” seems always to be the meaning of *παρείσακτος*. It was the name of a Ptolemy (Strabo, p. 794). The Prologue to the Wisdom of Sirach is an “adventitious, or spurious, prologue by some one unknown (*πρόλογος παρείσακτος ἀδήλου*).” In 2 Pet. ii. 1 we read of “false teachers, men who shall import, sc. into the truth (*παρεισάξουσιν*), pernicious heresies.”

“*Men who had entered in after us (or, where we were) to reconnoitre our liberty which we have in Christ Jesus.*” The force of *ὅστις* in the Pauline Epistles is elsewhere more fully noticed; it answers to *quippe qui*. By *παρεισῆλθον* is not meant that they had “entered by stealth,” but that they had “come in to our side, beside or alongside us, where we were,” sc. at Antioch, and perhaps elsewhere. Cf. Rom. v. 12, 20: “Sin entered (*εἰσῆλθε*) into the world. . . . But law entered in afterwards, lit. where sin was, or alongside (*παρεισῆλθεν*).” Also Jude 4: “For certain men have slipped in alongside of them, sc. of the saints (*παρεισέδυσαν*), i.e. have slipped in since.”

“*In order that they might reduce us to slavery.*” Having first spied out our liberty, which we have in

Christ Jesus, or, which is ours as Christians, the freedom, that is, from the bondage of the law with its material rites and ceremonies, wherewith Christ made us free (v. 1), they will then proceed to reduce us to bondage. For the indicative after *ἵνα* references have been suggested to iv. 17, 1 Cor. iv. 6; but in both these cases a present is required, though a present subjunctive would rather have been expected. This latter (*εὐαγγελίζωμαι*) we find in i. 16, after a similar conjunction of past tenses, but I cannot help thinking in the present instance, in spite of the best MSS., that we have here an error of transcription, and that *καταδουλώσουσιν* should be *καταδουλώσωσιν* (cf. next verse). The active reading is undoubtedly the correct one; according to the middle reading *καταδουλώσωνται*, the meaning would be, not "make slaves of us," but "make us *their* slaves"—a sense improbable on the face of it. How they went about their object we are told in Acts xv. 1: "And some, having come down from Judæa, were teaching the brethren, Unless ye are circumcised after the custom of Moses, ye cannot be saved."

"To whom we yielded not, by submission of ourselves to them, no not even for a time, that the truth of the Gospel might remain in permanence with you." This unyieldingness, even for a time, is proved by the vehement dissension and debate which had arisen at Antioch on the subject, and the journey for its immediate decision to Jerusalem, with the renewed discussion there (Acts xv. 7). In spite of all innuendoes about Timothy or

otherwise, the Apostle would not let it be supposed that he had ever yielded, even for the shortest period. The meaning of *πρὸς ὥραν*, "for a time or season," never "for an hour," is seen in John v. 35, 2 Cor. vii. 8, 1 Thess. ii. 17, Philem. 15. Take the last: "For perhaps on this account he was parted *for a time*, that thou mayest have him to the full for ever."¹ By *τῇ ὑποταγῇ* is denoted the way in which the concession would have been accomplished, had it taken place: "by our submission." "Gospel-truth," or the "truth of the Gospel," is, of course, the genuine truth which the Gospel contains and imparts, as distinguished from all fictitious additions: salvation, namely, by grace, apart from works. And the Apostle's aim and object was that this truth should "maintain its ground" (*διαμείνειν*) against, and in spite of, all assaults and attempts to undermine it, and permanently continue with his disciples.

"*But from among those reputed to be somewhat.*"² We now return with a resumptive *δέ* to οἱ δοκοῦντες of verse 2, "the apostles and elders" of Acts xv. 6; and the result of the conference is given. However involved the passage that follows may be, it appears to be both grammatical and entire; and there is no call either to transgress rules of grammar, as the Revisers have done, by rendering a clause that soon succeeds,

¹ Ἀπέχειν means "to have to the full" (cf. Phil. iv. 18; Matt. vi. 2, 5, 16; Luke vi. 24), and so here either, "to have to thy heart's content," or, "to have without a break, uninterruptedly."

² Cf. Plato, *Gorg.* 472 A: "By many even of repute" (ὑπὸ πολλῶν καὶ δοκούντων εἶναι τι).

"They, *I say*, who were of repute imparted nothing to me," in the vain supposition that it is a *resumption* of the clause in question; nor yet to supplement a sense presumed to be defective by adding the words that follow in brackets, "From those reputed to be somewhat (I received nothing, or nothing fresh was imparted to me)." We have, no doubt, to wait some time for the sentence to complete itself, but this is done in verse 9, where James and Cephas and John are distinguished by name *from among* those of repute. This sense of ἀπό occurs, for example, in Luke vi. 13, "He accosted His disciples, and having chosen *from among* them twelve"; xix. 39, "Certain of the Pharisees *from among* the crowd"; Acts xv. 5, "Certain of those *from* the party of the Pharisees."

"*What quality soever they were of makes no difference (or matter) to me.*"¹ That is, their position is to me a matter of entire indifference. Let them be what they may, it does not matter to me; they were thought to be great, but whether they were great or small is to me of no concern whatever. It is their condition or *status*, not their real character, as distinct from their reputation, that is here referred to. For (1) there is no such contrast started, as there would have been if the sentence had ended with ὁποῖοι ποτε ᾔσαν, "those reputed to be

¹ This clause, and what follows, might refer by anticipation to "James and Cephas and John," like ἰδόντες . . . καὶ γνόντες: "From among those of repute (certain) men, of what quality matters not to me," etc. But the use of εἶναι τι after δοκούντων seems intended to fix its connection with what precedes.

somewhat, whatsoever they really were." (2) S. Paul could never have said that their *character* makes no matter to me. (3) Nor could he have added, in relation to *character*, "God does not accept man's person."

Again, it has been doubted whether *ποτέ* amplifies *ὅποιοι*, or has a temporal force signifying "once" or "at one time." In support of the latter position it has been indicated by Dr. Lightfoot that such is the general sense of the particle in the Pauline Epistles, and he would therefore render the clause, "Whatever they may have been," in allusion to their former pre-eminence as associates of Jesus Christ.¹ But (1) it does not appear whether all those of repute had once been associates of Jesus Christ. (2) There being no other Pauline instance of *ποτέ* in close contiguity to a relative pronoun, we can only refer to classical precedents (cf. *ὅποιοςδήποτε*,² etc.), which decidedly favour the sense, "of what kind or sort soever." (3) The Apostle may well have emphasised the relative for once in this very emphatic Epistle to show the depth of his unconcern; the force of the added *ποτέ* is that their condition is a matter of *supreme* indifference to him. (4) The nearest approaches in his writings are *τίς . . . ποτέ* (1 Cor. ix. 7), *οὐδεὶς . . . ποτέ* (Eph. v. 29), where *ποτέ* does not mean "once," "in old time,"

¹ Their past quality or condition—rich or poor, etc.—might also presumably be denoted, but this is not likely.

² So Demosth. 276. 11: "The generals—be their quality what they may, for I pass this over—whom you sent out" (*τοὺς ὁποιοῦσδῆποθ' ὑμεῖς ἐξεπέμπετε στρατηγούς, ἐὼ γὰρ τοῦτό γε*).

but "ever," "at any time," much as here. As for *ὁποῖος* denoting the "kind" or "condition," compare Acts xxix. 29, "Of such sort as also I am"—*i.e.* Christians; 1 Cor. iii. 13, "Each one's work of what condition it is the fire will test"; 1 Thess. i. 9, "What kind of entrance we had to you"; James i. 24, "He immediately forgets what manner of man he was"—*i.e.* "in appearance (*τὸ πρόσωπον*)"—this last example presenting a close parallel to the one before us.

There is but one possible interpretation on classical lines for *οὐδέν μοι διαφέρει*, viz., "It makes no difference to me," "is a matter of no concern to me." All other interpretations have been mere attempts to make the phrase square with the preceding *ἀπό*. Such are the renderings: "I do not differ (in opinion) from, have no difference with," which would rather require *διαφέρομαι* with the dative or *πρός*; "I do not differ from," *i.e.* "am not different from, inferior to," where *διαφέρω* with the genitive is required (cf. iv. 1, 1 Cor. xv. 41); "I care nothing about" (Greek Fathers), where *περί*, not *ἀπό*, would be looked for; "No difference is made or results to me from," "nothing differs, is different, to me, is changed for me, owing to"; or, "Nothing is better to me, accrues to me, there is no gain to me, from," "I am none the better for," where *διαφέρει* is nearly equivalent to *συμφέρει*. All these hypotheses want authority, and are far inferior to the simple and straightforward rendering, which falls in so admirably with the clause that follows.

"*God does not accept man's person.*" The same sentiment, that "God is no respecter or acceptor of person," or, that "there is no respect or acceptance of person with God," is echoed in Acts x. 34, Rom. ii. 11, Eph. vi. 9, Col. iii. 25. Not "persons," be it remembered, but "person." Just as in the passage lately quoted from S. James (i. 23, 24) to illustrate *ὁποῖος, πρόσωπον* means "personal appearance," so in these other examples it signifies "outward condition"; in the first two references the condition of Jew and Gentile, in the last two that of master and slave, being identified in God's sight. Compare also Matt. xxii. 16, Mark xii. 14: "Thou regardest not men's person," etc. Of course, as this last instance proves, *ἄνθρωπος* here simply denotes "a man," "any man," as we say, "people."

"*For to me those of repute communicated nothing fresh, but the reverse was the case.*" I imparted to them my Gospel of free grace (ver. 2); they imparted to me nothing additional to what I knew and held already, gave me no fresh light for my direction. The information was on my side, not on theirs. The parenthesis, commencing with "What sort soever they were of," here comes to a close with this reasonable ground for the Apostle's indifference. There are two insurmountable objections to the translation of the Revisers, "They, I say, who were of repute imparted nothing to me." For (1) To render *γάρ* by "I say" is erroneous grammar. (2) The emphasis is not on "they of re-

pute," as recalling the last mention of the term, but on "me": "It makes no difference to me, for *to me Paul*," etc.; this is shown by the relative positions of ἐμοί and οἱ δοκοῦντες in the clause. It might also be remarked that the πρὸς in the verb προσανέθεντο is left without a meaning, though the previous use of the simple ἀνεθέμην evidently calls for one. The compound verb has a slightly different sense in i. 16, where it is neuter, and the sense is, "I did not immediately (after the revelation) hold further or additional communication, conference, counsel, with (οὐ προσανεθέμην) flesh and blood." We find the simple ἀνέθετο again in Acts xxv. 14: "Festus communicated Paul's case to the king."

By the addition, "But the reverse was the case," is meant that they communicated to S. Paul nothing he did not possess before, whereas he did so to them, no doubt in making known to them the free grace of God which was offered to the Gentile world: "not they to *me*, but on the contrary *I* to them." The phrase τοὔναντίον only occurs once besides in S. Paul's Epistles, in 2 Cor. ii. 7, where it is also used in a substantial sense: "So that (to do) *the contrary to this*, rather (than punish) to forgive, one may even exhort you."¹ Other reasons against rendering τοὔναντίον here "on the contrary," and connecting it with what succeeds, are the following: (1) The sense is thus left

¹ That this is the meaning of the words is shown by the verse following: "Wherefore *I exhort you*," etc.

incomplete. (2) What follows—*ἰδόντες, κ.τ.λ.*—is not the opposite of *οὐδὲν προσανέθεντο*, but rather the result of its opposite, viz., the information they received from S. Paul. (3) Had *τοῦναντίον* belonged to *ἰδόντες*, we should have expected *τοῦναντίον δέ* rather than *ἀλλὰ τοῦναντίον*, as in 1 Pet. iii. 9. (4) While S. Paul's usage is too rare to found a rule upon, the sense adopted is common enough elsewhere,¹ and occurs in the Septuagint, in the single instance where the expression is found (3 Macc. iii. 22), "But those who take up the contrary position (*οἱ δὲ τοῦναντίον ἐκδεχόμενοι*)."

"After perceiving that I had been intrusted with the Gospel of the Uncircumcision, even as Peter with that of the Circumcision." Here, after the preceding digression called forth by the words, "Seeming to be somewhat," the passage once more runs in a smooth course."² Just as Jesus had said to Peter (Matt. xvi. 19), "I will give unto thee the keys of the kingdom of heaven," so had He said to Paul (Acts xxii. 21; cf. Gal. i. 16), "I will send thee far hence unto the Gentiles." *Πεπίστευμαι* (literally), "I have been intrusted," shows that the trust still continued; and the Apostles' perception of

¹ *Τοῦναντίον*, if used adverbially, is usually followed by *τούτου* in classic writers (e.g. Xen. *Cyr.* viii. 4. 9).

² *Ἰδόντες, κ.τ.λ.*, might presumably go with what precedes, *οὐδὲν προσανέθεντο*, *ἀλλὰ τοῦναντίον*, in which case the parenthesis would run down to *τὴν δοθεῖσάν μοι*: but the words are better connected with *Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης* below, as giving the reason of their subsequent action.

the fact was due to S. Paul's communication. Both here, and in the next two verses, where the terms occur, "the Circumcision and the Uncircumcision" are ethnical appellations for the Jews and the Gentiles (cf. Rom. xv. 8, etc.).

"For He Who wrought in Peter's case for the mission to the Circumcision wrought also in mine in the interest of the Gentiles." Here Πέτρῳ and ἐμοί are *dativi commodi*. Where the verb ἐνεργεῖν means "to work or effect" anything in an object, it is followed by the preposition ἐν. Thus iii. 5: "He (*i.e.* God) therefore that supplieth to you the Spirit, and worketh mighty acts in you." So too 1 Cor. xii. 6, Eph. ii. 2, Phil. ii. 13. It is God, or some other spiritual power, that is always the subject of this verb in the active voice. Compare οἱ ἐνεργούμενοι, "the energumens" of the early Church, who were those possessed, or under the influence and operation of evil spirits. Of course "the apostleship of the Circumcision" and "the mission to the Circumcision" are the same thing; an ἀπόστολος was in one sense our modern "missionary," and his ἀποστολή his "mission."

"And ascertaining the grace that had been given to me." See Eph. iii. 7, where God's working and the grace bestowed on His Apostle are similarly placed in contiguity. By "the grace" here no doubt is meant that gift of spiritual enlightenment, as regards Christ's purpose for the world at large (cf. Eph. iii. 2, 7, 8), accorded specially to the Apostle of the Gentiles, which

separated him from all his compeers, and indicated to him his peculiar mission.

"*James and Cephas and John, who were reputed to be pillars.*" Here we have at last the complement of the words in verse 6, "But from among those reputed to be somewhat."¹ These three were the very *crème de la crème*; members of the original Apostolic band, two of them chief members, the third the overseer of the Church of Jerusalem (cf. Acts xxi. 18). James and Cephas are specially mentioned (Acts xv. 7, 13) as speaking at the Council in Jerusalem. "Pillars," *i.e.* chief props and supports of the Church; as we might say, "towers of strength." So the Church is "the pillar and stay of the truth" (1 Tim. iii. 15). "He that overcometh," says S. John in the Apocalypse (iii. 12), "I will make him a pillar in the temple of my God."

"*Made a covenant with me and Barnabas of co-operation, we (to act) in the interest of the Gentiles, they in the interest of the Circumcision.*" The technical meaning of the phrase δεξιὰς δίδουαι, "to give right hands," *i.e.* pledges or assurances, is, both in classical writers and in the Books of the Maccabees (1 Macc. xi. 50, 62, xiii. 50; 2 Macc. xi. 26, 30), to make or strike a treaty, compact, or covenant. Moreover, by κοινωνίας² is not meant exactly, as it is generally understood to mean, "fellowship" or "communion," *sc.* with them-

¹ See, for a much longer interval, Eph. iii. 1-14 (τούτου χάριν).

² See elsewhere in Essay on "Communion."

selves, their brother Apostles. It is not intended that the three elder Apostles made a treaty of fellowship, or, as we might term it, of friendship, alliance, confraternity, with Paul and Barnabas; much less that they gave them the right hand of fellowship, or frankly admitted them into communion with themselves. There was no question about this: Paul and Barnabas had never been excluded, never even risked exclusion, from the Apostolic communion. The term is put separate and last, to show that its idea extends into the next clause. The work of the two orders of Apostles having been found, evidently and of Divine purpose, to lie in different directions, the one in the line of the Jews, the other of the Gentiles, they agreed to share, on terms of perfect equality, the world and its evangelisation between them, and struck a covenant of co-operative copartnership, with a common interest but distinct functions, that they should work together as associates (*κοινωνοί*) and in harmony, but should take, the one the Jews, the other the Gentiles, for the special object of their efforts. A treaty of mutual fellowship would only have drawn *them* together irrespective of all beside; a treaty of partnership naturally involved a common undertaking and parity of footing, with division of labour.

“We (to act or operate) in the interest of the Gentiles, they in the interest of the Circumcision” (cf. ver. 8). The two “operations” make up the *κοινωνία* or “co-operation.” Or, if we render *κοινωνίας* “partnership” or “association,” we may say, “We to have *our*

share in the Gentiles, they *theirs* in the Circumcision," the *κοινωνία* being separated into its concurrent shares. See Phil. i. 5, iv. 15. "That we should go to," or "be for," or "work for, the Gentiles, etc.," seem to be less exact translations. Indeed, *κοινωνίας ἵνα* is almost equivalent to *ἵνα κοινωνῶμεν*: "They covenanted with me and Barnabas to co-operate, or work in common, be partners, we for the good of the Gentiles, they for the good of the Circumcision." The use of *ἵνα* is to introduce the terms of the covenant, and it is repeated (ver. 10) when a codicil is added by way of exception.

This result of the Conference or Synod at Jerusalem is not explicitly declared in Acts xv.; but it may easily be inferred from the agreement in principles arrived at therein, and the sending of emissaries and an epistle (Acts xv. 22-29) to support Paul and Barnabas, on their return to the Gentile Churches, while the elder Apostles themselves remained at the centre of Jewish Christianity. Notice especially the words of the Epistle (ver. 25): "It seemed good unto us, having come to one accord, to choose out men, and send them unto you with our beloved Barnabas and Paul." No need to add that the "false brethren" were disowned (ver. 24).

"Only (they added) let us remember the poor, the very thing which I had been even at pains to do." The emphatic position of *τῶν πτωχῶν* is of course due to the circumstance that a reservation is made in *their* favour from the distinct line of work marked out for and apportioned to the junior Apostles. The "poor saints in

Jerusalem" (Rom. xv. 26) are meant, to whom Paul, in conjunction with Barnabas, had already carried a collection from Antioch some while before (Acts xi. 30)—the very occasion in all probability referred to here. He had already displayed his zeal and earnestness in their cause before receiving the present somewhat unnecessary reminder. He was again to carry a collection on their behalf from the Gentile Churches just before his captivity, in accordance with that reminder (Acts xxiv. 17, etc.); and his sentiments in regard to this obligation appear plainly in his letters to the Corinthians (1 Cor. xvi. 3; 2 Cor. ix. 1 *seq.*).

The addition of *αὐτὸ τοῦτο*, in apposition to *ὃ*—"which I had been even at pains to do, viz., this very thing," "which was the very thing I had even been at pains to do"—is probably made for emphasis' sake. See Eph. i. 10 (*ἐν αὐτῷ*), and compare Mark vii. 25; Acts xv. 17; 1 Pet. ii. 24.

IV.

Destruction and Reconstruction.

Gal. ii. 14-21.—¹⁴ Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σύ, Ἰουδαῖος ὑπάρχων, ἐθνικῶς καὶ οὐχ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαῖζειν; ¹⁵ ἡμεῖς, φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, ¹⁶ εἰδότες δὲ ὅτι οὐ δικαιоῦνται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου· ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. ¹⁷ εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο. ¹⁸ εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην ἑμαυτὸν συνιστάνω. ¹⁹ ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον, ἵνα Θεῷ ζήσω. ²⁰ Χριστῷ συνεσταύρωμαι· ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ,* τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. ²¹ οὐκ ἄθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

* Al. τῇ τοῦ Θεοῦ καὶ Χριστοῦ.

“BUT when I saw that they were not walking straight for the truth of the Gospel, I said to Cephas before all, ‘If thou, a born Jew, livest in Gentile and not in Jewish fashion, how is it that thou art constraining the Gentiles to conform to Judaism?’ We, Jews by nature, and not Gentile sinners, yet aware that man is not justified in consequence of works of law, but only through faith in Jesus Christ, even *we* believed in Christ Jesus, that we might be justified in consequence of faith in Christ and not of works of law; because as the result of works of law shall no flesh be justified. But if, while seeking to possess justification in Christ, we were found to be sinners also *ourselves*, is it possible that *Christ* is the minister of sin? Surely not. For if the things which I threw down I build up again, I render myself a transgressor. For *I through law* died to law, that I might live to God. I have been crucified with Christ, but live, yet not *I* any longer, it is Christ Who lives in me. But what life I now live in the flesh, I live in faith on the Son of God, Who loved me and gave Himself up for me. I do not slight the grace of God: for, if righteousness (be attainable) through law, then without reason Christ died.”

“*They were not walking straight for, or toward, the truth of the Gospel.*” The truth taught by the Gospel, the freedom from law and equality of all men in God’s sight, was no longer the point for which they were bound, and in the direction of which they were tending, but something quite different, namely, the privi-

leged caste relations of Judaism. Their tendency was Judaistic, not evangelistic. In motion, *πρός* regards a goal yet unattained, *εἰς* one already reached; just as, in purpose, *πρός* has in view a distant, *εἰς* an immediate object.

"How is it that thou art constraining the Gentiles to Judaize?" That is, to become proselytes to Judaism, to adopt the Jewish religion. That S. Peter could, and felt no objection to, live in Gentile fashion (*ἐθνικῶς*), was shown by his mixing with and eating with Gentiles (ver. 12; Acts x. 28), and so disregarding the Jewish law of meats. That, in fact, he *had* adopted the principle of Christian freedom from Jewish restraints, at least when among Gentiles, no doubt in accordance with the Divine vision (Acts x. 15), is shown by the form of S. Paul's words expressive of a habit, "If thou, a Jew by birth, livest as thou dost in Gentile and not in Jewish wise." This, then, being the case in his own ordinary life, the Apostle sternly rebukes him, and asks him with what face, after this, he can constrain, virtually oblige, the Gentiles to turn Jews. For such must be the moral effect of his cowardly and retrograde action. It must lead them to suppose that after all the Jews are a superior class of Christians, and Judaism a higher stage of Christianity to which they ought to aspire, if they find themselves looked down upon like pariahs, and thought unworthy of the familiar intercourse of these Christian Jews.

"We, by nature Jews." S. Paul's speech to Peter is

contained and concluded in the preceding verse. He now turns his argument to the Galatians, whom he is writing to. "We," he says, "we, your teachers and Apostles, men like Peter (Ἰουδαῖος ὑπάρχων), and Barnabas, and myself (Ἑβραῖος ἐξ Ἑβραίων, Phil. iii. 5), by nature indeed Jews, but knowing—though by nature Jews, yet knowing—that the Jewish law will not save, even *we* believed in Christ. If, then, we Jews, *a fortiori* should *you*, sinners of the Gentiles." We must not, as Dr. Lightfoot would have us, understand the substantive verb, "We (are) Jews by birth, etc."; for by so doing we lose the force of the contrast between φύσει (μὲν) Ἰουδαῖοι and εἰδότες δέ, "Jews indeed by nature, but in spite of our Jewish origin knowing, etc."

"*Sinners of, or springing from, the Gentiles.*" That is, of course, men who do not keep law (cf. Matt. xxvi. 45). For, says S. John (1 John iii. 4), "Every one who is guilty of sin is guilty also of violation of law, and sin is violation of law." Consequently, they are obnoxious to the coming judgment. "Why," asks the Apostle (Rom. iii. 7), "any longer am even I to be judged *as a sinner?*"

"*Man is not justified in consequence of works of law, but only through faith in Jesus Christ.*" To "justify" is to "clear from guilt."¹ And the present (οὐ δικαι-οῦται) is used, because a continuous fact is stated. Man, to whatever individual of the series at whatever

¹ Justification, in all its bearings, is more fully considered in an essay on "Justification."

period of existence that generic term be applied, does not obtain clearance except through faith. This appears from the confirmatory quotation (cf. Rom. iii. 20) from Ps. cxlii. 2, "Because *no flesh* shall be justified in consequence of (or, because of) works of law." Of course by "works of law" are to be understood works derived from, or conformable to, law.

The above rendering of ἐὰν μὴ, "but only," not "except," is assured by what follows, "That we might be justified, in consequence of faith in Christ, *and not* of works of law," as well as by the above-mentioned quotation, "Because, in consequence of works of law, shall no flesh be justified." Compare Rom. xiv. 14, "Nothing is common of itself, *but only* (εἰ μὴ) to the man who reckons a thing to be common, to him it is common."

"*But if while seeking to be justified in Christ.*" To possess justification, that is, not to *become* clear (δικαιοῦσθαι), but to *be* clear (δικαιωθῆναι) in Him. The opposite position is presented to view in Rom. x. 3, "For ignoring the Divine righteousness, and seeking to set up or establish (antecedently) their own righteousness."

"*We were found also ourselves sinners.*" Or, "in the commission of sin." We were found, no less than the Gentiles (ver. 15), in the position of sin-committers, law-breakers; turned out to be, what in our Jewish pride we had never before contemplated, sinners ourselves, whose legal righteousness was full of flaws, and in no

wise to be depended on for justification. "Sinners" does not mean those who are merely guilty of ceremonial breaches of law, but those who are morally guilty, as in Rom. v. 8, "While we were yet *sinners* Christ died for us." The wish to be justified in Christ showed the unreliableness of their own righteousness. "Not having for mine the righteousness which is of law, but that which is through faith in Christ" (Phil. iii. 9).

Of course "we were found" is the same as "we turned out to be." Cf. 2 Cor. v. 3, "If so be that, having clothed ourselves, we shall not be found naked"; xi. 12, "That, wherein they boast, they may be found even as we"; xii. 20, "I fear lest by any means, if I come to you, I find you not such as I wish, and I be found of you such as ye wish not"; Rom. vii. 10, "And the commandment which makes for life was found by me to make for death"; Soph. *Trach.* 411, "If you should be found not to speak the truth respecting her?" *Philoct.* 452, "When, while praising things divine, I find the deities evil."

"*Is then Christ the minister of sin?*" Not "Is Christ sin's servant or officer?" but, "Is Christ an agent, promoter, of sin? Does sin come of Christ's agency?" In other words, "Is Christianity an occasion of sin, this sin which has cropped up in its professors?" Compare 2 Cor. xi. 15, "It is no great thing, then, if also his (Satan's) ministers (or agents) transform themselves as ministers (or agents) of righteousness (*διάκονοι δικαιοσύνης*)."

"*Surely not: for if the things I threw down I build up*

again, I show myself a transgressor." When a startling suggestion like the above has been thrown out in the form of a question, S. Paul generally answers it by *μὴ γένοιτο*, a formula of deprecation signifying "Oh! I hope not," or "trust not," "surely not." If a sentence beginning with *γάρ* follows, it states the reason for deprecating the foregoing suggestion. Thus iii. 21, "Is then this law against the promises of God? Surely not: for if (*εἰ γάρ*) law had been given with power to effect or produce life, without doubt the before-mentioned righteousness would have resulted from law. But, on the contrary, Scripture has confined all things under sin, that the promise might be granted in consequence of faith in Jesus Christ to those who believe." Sin's universality shows that righteousness did not result from law, and therefore that law did not produce life, and so is in no opposition to God's promises. So too Rom. ix. 14, 15, "What then shall we say? Is there injustice with God? Surely not: for to Moses He saith (*τῷ Μωϋσεὶ γὰρ λέγει*), I will have mercy on whomsoever I may have mercy, and will compassionate whomsoever I may compassionate"; xi. 1, 2, "I say then, Hath God rejected His people? Surely not: for I too (*καὶ γὰρ ἐγώ*) am an Israelite. . . . God hath not rejected His people whom He foreknew."

This being so, we next come to ask what is the actual meaning of the phraseology used? It has been taken to signify that S. Paul's preaching the faith which once he wasted (i. 24) evinces him to have been beforetime

a transgressor. But against this interpretation stand the use of *πάλιν*, showing a *return* to former practice, not a new beginning, and the necessity imposed by this interpretation of rendering the final clause, "I prove myself *to have been*," instead of, as it should run, "*to be*, a transgressor." The last objection—the making of the transgression—a thing of the past, not of the present—also lies against a modification of the true explanation adopted by Dr Lightfoot: "If, after destroying the old law of ordinances, I attempt to build it up again, I condemn myself, I testify to my guilt in the work of destruction."¹ It also affects another rather tempting interpretation, "If I am now, in Christ, rebuilding the works of law which, in coming to Him, I cast down, I prove the former ones to have been defective, and myself, in consequence, a transgressor." Compare with this last Rom. iii. 31, "Do we then supersede law through faith? God forbid! Nay, but we set up (or institute) law."

No, the whole connection of the sentence, the use of *πάλιν*, "again," the instance on which it is founded, S. Peter's conduct at Antioch (ver. 12), all show that the meaning of the first part of the expression is, "If I

¹ He thus connects the words with what precedes, "Nay, verily, *for*, so far from Christ being a minister of sin, there is no sin at all in abandoning the law: it is only converted into a sin by returning to the law again." This is neither logic nor sense. If abandonment of law for Christ is not sin, it cannot (except seemingly) be converted into sin by a recurrence to law; if it is sin, then is Christ a minister of sin.

build again the works of law which I destroyed"; or, more simply and better, "If I reconstruct the system I abolished," as we might say, "build the old waste places" (Isa. lviii. 12), "relapse to Judaism," "recant." Supposing a complement is needed for *ἄ* and *ταῦτα*, it must be *ἔργα νόμου*, the only and sufficient complement furnished by the context. And this is favoured by the known supplement to *παραβάτην*, viz., *νόμου* (Rom. ii. 23, 25, 27; cf. Gal. iii. 19). But perhaps there is no great necessity for one, the phrase being probably a proverbial one for a relapse, or return to old courses. Other analogous uses of *καταλύειν* and *οἰκοδομεῖν* together are the following: Matt. xxvi. 61, "This man said, I am able to destroy (*καταλῦσαι*) the temple of God, and after three days to build it up (*οἰκοδομήσαι*"); 2 Cor. v. 1, "If our earthly home of the tent be destroyed (*καταλυθῇ*), we have a building (*οἰκοδομήν*) from God."

Then the second part of the expression will signify, "I show myself a transgressor, a law-breaker, in doing so." Not in my former abandonment of law, but in my present relapse thereto. It is not "because I threw down," but "if I rebuild," that this results. So far from recourse to Christ occasioning sin, or violation of law, relapse from Him is violation of law. "What! Christianity the occasion of sin? Surely not; for if I relapse to Judaism I involve myself in transgression." Why? Because, as the next sentence teaches us, I obeyed law in coming to Christ, and therefore violate

it in deserting Him. The meaning of *συνιστάναι* is "to compose, frame, constitute," and so "to set forth, show, display, exhibit." For examples, see Rom. iii. 5, v. 8; 2 Cor. vi. 4, vii. 11. Take the two last: "In every way displaying ourselves as ministers of God"; "In every way ye showed yourselves to be pure in the business."

"For I through law died to law, that I might live to God." I, for my part, whatever others may have done (*ἐγώ*), only obeyed law in abandoning law and taking refuge in Christ. I laid down my life in one sense, that I might set it up again in another. I died out of the reign of law into the reign of God; died from law and law's sway to live in subjection to God; ceased to belong to law and became God's.¹

And this was "through law" (cf. ver. 21). How? In what way is it meant that law brought about S. Paul's death to law? Not by its *prophetic* intimations of Christ. This would have required *διὰ τοῦ νόμου* (cf. iv. 12; Rom. iii. 21). In fact, the distinction between *νόμος*, with and without the article, seems to be much as with us in modern times, that the one is the code of Jewish law as found in Scripture, the other the Jewish law in its moral and practical action. Of course, just as we have *Θεός* and *ὁ Θεός*, etc., the latter "law" will have the article if circumstances require it (cf. iii. 19, 24). Nor again, by its *judicial* sentence upon the

¹ For a full discussion of this phrase, see an essay on "Death to Sin and Life to God."

sinner, in the Person of Christ. "Ye were put to death to the law through the body of Christ." "Having died by that (the law) whereby we were controlled." "The commandment which makes for life was found by me to make for death, for sin . . . through it slew me" (Rom. vii. 4, 6, 10, 11). This use would be out of place here, where obedience to law's dictates is the point insisted on. But by its *moral* effects, as arousing a consciousness of sin, and imperatively demanding righteousness, which yet of itself it was unable to bestow (cf. iii. 19, 21; Rom. iii. 20, vii. 7), and accordingly sending men to Christ in order to the fulfilment of its requirements. "So that the law has come to be our tutor, to train or prepare us for Christ, that we might be justified by faith" (iii. 24). "Christ is the end of law for righteousness, or the fulfilment of law's purpose of righteousness, to every one that believes" (Rom. x. 4). Law, from this point of view, is specifically presented to our notice in the Epistle before us.¹

¹ It is another barely possible explanation of "through law" to identify it with "through baptism" (iii. 27; Rom. vi. 4; cf. Matt. iii. 15), this having been a Jewish ordinance before it became a Christian ceremony, and being the instrument of death to sin and entrance on the new life. Baptism, indeed, as a lustration from legal impurity, and a rite for the admittance of proselytes from heathenism to Judaism, was common among the Jews, and, unlike circumcision, was employed for females as well as males, as we learn from Maimonides and others. Maimonides declares that "Israel was admitted into covenant by three things, viz., by cir-

By ἐγώ, "I," we must assuredly, as elsewhere in this Epistle (cf. i. 12, v. 2, 11), understand S. Paul as putting himself forward. I, Paul, at all events, whatever may be the case with others, as Peter, died through law to law (cf. Rom. vii. 7-25).

"*I have been crucified with Christ.*" Here is a further elucidation of S. Paul's death to law. By acceptance of and union with Christ, he had made Christ's death his own (Rom. vi. 3, 4, vii. 4), and so had passed out of the region in which law holds sway, because of sin (iii. 19; Rom. v. 20; vi. 14; 1 Tim. i. 9), into that kingdom of God to which Christ had risen. His old self had been and was crucified upon the cross of his new Lord (vi. 14). "Knowing that our *old man* was crucified with Him" (Rom. vi. 6). He had died, yet was alive. For Paul as Paul was dead; it was Christ Who was risen to life again in him. Christ was alive, Paul dead; this was the new, the real life, the deathless life of the spirit (cf. Col. iii. 3; 1 Cor. vi. 17). But as for the present outward and bodily life, which himself might still be said to live, life in its material aspects, the life of action in the world (cf. Phil. i. 21, 22), this was lived now, not in subjection to law, but in faith on Christ; it was the life of a humble believer in the Son

cumcision, *baptism*, and sacrifice." And point might thus be lent to S. Paul's words, "I, through law, did not begin to live to law, like the baptized proselytes, but died to law, that I might live to God." But we have no authority elsewhere for identifying baptism with law, or a part of law, in a Christian's conception.

of God,¹ Who had loved him, and devoted Himself to death for him.

"*I do not treat with disdain the grace of God.*" The meaning of ἀθετεῖν, derived from ἄθετος (ἀ θετός) is, whether in relation to persons or things, "to make of no account, to treat slightly, with contempt, disdain, neglect, disregard, indifference, to make light of, reject, repudiate." In regard to persons, see 1 Thess. iv. 8; Luke x. 16. In regard to things, compare iii. 15, "Man's settlement made binding no one *sets aside*, or supersedes by a new one"; 1 Cor. i. 19, "I will destroy the wisdom of the wise, and the understanding of the intelligent *I will treat as worthless.*" I do not, says the Apostle, make of no account, treat with contempt as worthless, the Divine kindness so freely and bountifully displayed in that act of love and self-sacrifice (cf. 2 Cor. viii. 9), for me and my justification, by returning to works of law; for if righteousness were attainable through law (cf. iii. 21), it then follows that Christ's death was gratuitous and uncalled for; He died, not to say in vain, but absolutely without a cause.

For δωρεάν, compare John xv. 25, "They hated me without a cause;" Matt. x. 8, "Ye received without cause, give without cause."

¹ Possibly the *varia lectio* in this place, τοῦ Θεοῦ καὶ Χριστοῦ, is due to the appearance of both τοῦ Θεοῦ and Χριστός in the ensuing verse, in relation to this act of self-devotion.

V.

Law and Promise.

Gal. iii. 15-29.—¹⁵ Ἀδελφοί, κατὰ ἄνθρωπον λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται. ¹⁶ τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ. οὐ λέγει, Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός. ¹⁷ τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγωνώς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. ¹⁸ εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός. ¹⁹ τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προστετέθη, ἄχρις οὗ ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ²⁰ ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἐστίν. ²¹ ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅντως ἐκ νόμου ἂν ᾦν ἡ δικαιοσύνη. ²² ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. ²³ πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκλειό-

μενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
²⁴ ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
 ἵνα ἐκ πίστεως δικαιωθῶμεν. ²⁵ ἐλθούσης δὲ τῆς
 πίστεως, οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν. ²⁶ πάντες γὰρ
 υἱοὶ Θεοῦ ἐστέ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
²⁷ ὅσοι γὰρ εἰς Χριστόν ἐβαπτίσθητε, Χριστόν ἐνεδύ-
 σασθε. ²⁸ οὐκ ἔνι Ἰουδαῖος, οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος,
 οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες* γὰρ
 ὑμεῖς εἰς ἐστέ ἐν Χριστῷ Ἰησοῦ. ²⁹ εἰ δὲ ὑμεῖς Χριστοῦ,
 ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν
 κληρονόμοι.

“BRETHREN, I reason from man’s standpoint: nevertheless, even man’s settlement, made binding, no one sets aside, or supersedes by a fresh one. But to Abraham *the promises* were taken, and to his seed. It is not said, ‘And to thy seeds,’ as of many, but, as of one, ‘And to thy seed,’ which denotes Christ. But my argument is this, that a settlement made binding in advance by God, law which has arisen four hundred and thirty years later does not invalidate, so as to do away with the promise. For if the inheritance derives from law, it no longer derives from promise; but to Abraham by promise God has granted it. Why then this law? By reason of the transgressions it was added, until the coming of that seed to whom He has promised this: being at the time ordained through angels, by the hand of a mediator. But a mediator is not the agent of an individual, whereas God is an individual

* Al. *ἅπαντες*.

agent. Is then this law against the promises of God? Surely not. For if law had been given having power to impart life, without doubt from law the righteousness would have derived. But, on the contrary, Scripture has confined everything under sin, that the promise might, as the effect of *faith* in Jesus Christ, be granted to those who believe. But, before the coming of this faith, we were kept guarded under the control of law for the faith which was about to be revealed. So that the law proves to have been our educator for Christ, that in virtue of *faith* we might be justified. But this faith being come, we are no longer under educational discipline. For ye are all the sons of God through your faith in Christ Jesus. For as many of you as were baptized into Christ put on Christ. There is not here Jew nor Greek; there is not here slave nor free; there is not here male and female. For *you and you* are all one in Christ Jesus. But if *you, even you*, are Christ's, then ye are the seed of Abraham, the heirs according to promise."

"*Brethren, I reason from man's standpoint.*" And from no higher level. I speak after the manner of men, speak but as a man might speak, argue according to man's standard, use the common language of mankind. So 1 Cor. ix. 8: "In saying these things do I use the language of mere men, or does not the law say the same?" Cf. Rom. iii. 5, vi. 19. Other cognate uses of *κατὰ ἄνθρωπον* are these: i. 11, "(My gospel) is not of a human sort, or on a human level"; 1 Cor. iii. 3,

(Do not) ye walk in the way, or by the standard, of the world?" xv. 32 "If it was in the ordinary way of the world, as other men fight, *i.e.* on no higher ground or principle of action, that I fought with wild beasts (risked my life) at Ephesus, what was the good to me of so doing? If the dead rise not, let us (acting very differently) eat and drink, for to-morrow we die."

"Nevertheless even man's settlement, made binding, no one sets aside, or supersedes by a fresh one." Nevertheless, though it be but a man's; such is the force of *ὁμῶς ἀνθρώπου*, following *κατὰ ἄνθρωπον λέγω*. The signification of *ἀθετεῖν*, "to treat as worthless, set aside," has been already discussed in the consideration of ii. 21.¹ But a few words must be said about *ἐπιδιατάσσεσθαι*, because it has been usually rendered incorrectly. The meaning of this term is not "to add to," or "to add fresh clauses or codicils to," or "to supplement," but "to supersede by a fresh disposition." As *διατάσσεσθαι* is "to make a will or disposition," so is *ἐπιδιατάσσεσθαι*, "to make a fresh or additional will or disposition," by which a former will is rendered invalid. The same follows from the use of *ἐπιδιαθήκη* by Josephus (*A. J.* xvii. 9. 4; *B. J.* ii. 2. 3, 6) to denote an "after-will." Thus *B. J.* ii. 2. 3, "Insisting that the first will had more authority or validity than the later will (*ἀξιῶν τῆς ἐπιδιαθήκης τὴν διαθήκην εἶναι κυριωτέραν*)," where the language is noticeably similar to S. Paul's above. Moreover, the whole ensuing argument

¹ See the preceding chapter on "Destruction and Reconstruction."

as to the law and the promise hinges on the question whether the former supersedes, not adds to, the latter.

As for διαθήκη, it signifies a "settlement, arrangement, disposition, devise," of property, whether by engagement, as in the case of God to Abraham, or by will and testament, as in the case of a dying man. By the addition of κεκυρωμένη, it is meant that the settlement has been made valid or binding in law by the use of all due formalities, as, *e.g.*, in the case of a compact by the solemn *sponsio*. In such a case we might render the term "guaranteed." Where the verb κυρῶν is attached to a property, not a disposition of property, its import is "to make sure or secure." So Gen. xxiii. 20, "And the field, and the cave that was in it, *was made sure*, or *secured*, to Abraham for a possession of a tomb by the sons of Heth"; Lev. xxv. 30, "The house that is in a city having walls shall be firmly *assured*, or *secured*, to him that acquired it throughout his generations." Perhaps these instances were present to S. Paul's mind when he wrote the above. Compare too 2 Cor. ii. 8: "Wherefore I exhort you to give an assurance (κυρῶσαι) in his case of love."

"But to Abraham the promises were taken, and to his seed." Lit., "were spoken" (cf. Matt. v. 21, etc.); but we can hardly say "were spoken" in the case of Abraham's seed. Otherwise: "But to Abraham (God's) word of promise (cf. ver. 21) was given, and to his seed." "*The promises*"—so these early promises of God were called *par excellence*—whereby His settlement was conveyed, were made orally, or by word of mouth, to

Abraham and to his future seed : and so both the antiquity and the validity of that settlement are proved. In the first promise, as given in Gen. xiii. 15 (cf. 17), there is the same interval as here between the devisees, "All the land which thou seest, to thee will I give it, and to thy seed, for ever." This promise is repeated in Gen. xvii. 8 ; and, indeed, promises to much the same effect, or giving additional particulars, recur again and again in the lives of all the patriarchs. Cf. Luke i. 55. These together form that body of recorded promises—said, in Rom. ix. 4 (cf. xv. 8), to appertain to the Israelites—on the security of which the settlement depends.

"*It is not said, And to thy seeds, as of many, but, as of one, And to thy seed, which denotes Christ.*" This is a parenthetical statement called forth by the mention of "his seed." I think we must regard, with Dr. Lightfoot, λέγει as used impersonally, where it occurs by itself in S. Paul, and implying, like φησί in the Greek orators, a reference to the words of legal documents, that is, in a Jewish writer, to the *dicta* of special Scriptures. It is, in fact, little more than an alternative form for γέγραπται. Cf. Rom. ix. 15, xv. 10 ; Eph. iv. 8, v. 14 ; 1 Cor. vi. 16 ; Heb. viii. 5, etc. Where the subject is expressed it is of a varied nature, as God, the Scripture, Esaias ; showing that, in the contrary case, while the context will generally indicate what subject is implied, whether the speaker, or the writer, or the book—here there is a general reference to the words of promise—it is safest to follow the lines given us, and render the term simply, "It is said." For λέγειν ἐπί, "to

speak on the subject of," see Plato, *Charm.* 155 D, *Rep.* 524 E, and elsewhere.

As for the force of the distinction here drawn between *σπέρμα* and *σπέρματα*, it depends upon several considerations:—

(1) According to the language of Roman law, an inheritance might be devised by will either to one person only (*hæres ex asse*), or to several *cohæredes* or co-heirs. It might pass in one line or more.

(2) The regular difference between *σπέρμα* and *σπέρματα* would be that between one son or stock (cf. Gen. iv. 25) and several. The heads of the twelve tribes are, in 4 Macc. 17, called *σπέρματα*. Even as regards their temporal fulfilment, the promises were made only to one *σπέρμα* of Abraham, the stock of Isaac, to the exclusion of Ishmael, called also (Gen. xxi. 13) Abraham's seed, and of the sons of Keturah, and their tribes. Thus we read in Rom. ix. 7, 8, "Nor, because they are the seed of Abraham, are all children (and so heirs), but, In Isaac shall a seed be called thine. That is, not the children of the flesh are the children of God, but the children of promise are reckoned for the seed."

(3) The same holds good from the analogy of the other use of *σπέρμα* to denote grain. Generally speaking, *σπέρμα* will denote one kind of seed, of how-ever many units it may consist, while *σπέρματα* will stand for varieties of seed. Compare the "good seed," of Matt. xiii. 24, with "To each of the seeds its own body," of 1 Cor. xv. 38. Especially is Matt. xiii. 32,

in its very purport, pertinent to the present case, where the "kingdom of heaven" is likened to a grain of mustard seed, which at the beginning is less than all the (various) seeds, but in the end has a larger growth than any.

(4) But S. Paul takes the promises in what was acknowledged to be their fuller and more important significance. Like the "seed of the woman" (Gen. iii. 15), the "seed of Abraham" had both its direct and its Messianic sense, and every Jew would acknowledge the latter to be the principal sense of the two. According to this meaning of the term, the wording shows that the promises were not made, in their spiritual any more than in their temporal issue, to several distinct stocks or lines of descent, but to one only. Not to the children of the flesh, or the children of the law, who all called Abraham their father (John viii. 33, 37, 39), but sun-dered themselves from Christ, but to the seed, the one true seed, of whom it might be said, as of Isaac, "In Christ shall a seed be called thine."

(5.) This follows, too, from the use of *ἐστίν—ὅς ἐστι Χριστός*, "which denotes Christ"—a copula we are accustomed to connect in Scripture with spiritual interpretation. Patent instances of this are: iv. 24, "For these (women) *are* two covenants"; 1 Cor. x. 4, "But the rock *was* the Christ."

(6.) If it be said that *σπέρμα* in the original passages has evidently a plural sense, being used with plural verbs, we must recollect that *Χριστός* here, as verse 29 informs us (cf. 22), is used generically (cf. 1 Cor. xii. 12)

to include the members of Christ. So "Israel" was the name of a nation as well as of a man (cf. Rom. ix. 6).

"But my argument is this, that a settlement made binding in advance by God, law which has arisen four hundred and thirty years later does not invalidate, so as to do away with the promise to come." The promises, otherwise called God's oath (Gen. xxiv. 7, xxvi. 3; Heb. vi. 16-18), had been given, and thereby the settlement or devise made valid and sure to Abraham, so long before the law came in as four hundred and thirty years (cf. Gen. xv. 13; Ex. xii. 40, 41). Unless, therefore, these promises had been revoked, of which there is no evidence, the later law could not cancel the settlement thus guaranteed, to the utter undoing of the blessing promised. Cf. Rom. iv. 14, "For if those of law are heirs, faith has been made void, and the promise (that which was promised) has been done away with (*κατήργηται*). "The promise" (*ἡ ἐπαγγελία*) differs from "the promises" (*αἱ ἐπαγγελίαι*), as the thing promised (*promissum, pollicitum*) differs from the words by which it is promised (*promissio, pollicitatio*).

By τοῦτο δὲ λέγω, a return is made to the first words of ver. 16 (τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι). All the remainder of that verse was added parenthetically, in order to complete what had to be said about the application of the promises, before proceeding further. Compare λέγω δέ (iv. 1), and the return there made to the 26th verse of the preceding chapter, after the insertion of ὅσοι γὰρ . . . κληρονόμοι (vers. 27-9).

But my argument is this, he explains, that a settlement duly guaranteed to Abraham cannot be cancelled by a later ordinance.

In ἀκυροῦν, "to deprive of force or authority, cancel, invalidate," we have the direct opposite to κυροῦν, "to render valid, of force, binding, sure." Cf. Mark vii. 13 (Matt. xv. 6), "Making invalid, or of no authority, the word of God by your tradition." While καταργεῖν is "to eject, dispossess, supersede, discard, put aside as useless" (cf. v. 4, 11). The aorist tense is employed, because the cancelling of the settlement carries with it the complete supersession of the promised blessing. As beforesaid, the "promise" is here, and in verses 14, 22, that which is promised by means of the "promises." This clearly appears from Rom. iv. 13-16, where it is evidently not the word of promise, but the promised blessing or grant, the privilege in prospect, that accrues to Abraham, by means of (not, on account of) the righteousness of his faith. In Heb. vi. 12-17, both singular and plural are used in the same signification.

"For if the inheritance derives from law, it no longer derives from promise; but to Abraham by promise God has granted it." If law and its observance is the means to the attainment of the inheritance, as a thing promised it is done away with, for promise is no longer, or not at all (cf. Rom. xi. 6), the ground on which it rests. But this cannot be; for upon Abraham, God, yes God, has by promise bestowed, as a free gift and in permanence, this same inheritance. Every word has its separate weight in opposition to νόμος. For the κληρονομία,

see Gen. xv. 7; and compare Rom. iv. 13, "For not through law is the promise to Abraham or to his seed, his being, I mean, heir of the world, but through righteousness of faith."

"*Why then this law?*" According to Dr. Lightfoot and the Revisers, the proper rendering is, "What, then, is the law?" (cf. 1 Cor. iii. 15; Rom. iii. 1.) And doubtless this would be true, if there followed, "It was an addition." But the question mooted is evidently the *motif* or object of law, if law was not to be the means of conveying the blessing. And the reply, "It was added," shows at once the correct sense of *τί*. Besides, "why" is quite as common a sense as "what." Cf. Rom. iii. 7, ix. 19; 1 Cor. xv. 29, 30. The article is appended to νόμος only because it has been mentioned just before.

"*By reason of the transgressions it was added.*" Here again Dr. Lightfoot seems to mistake the force of the words. If the law had been added "to create transgressions," by revealing, provoking, multiplying sin or transgression—surely a very unworthy object, if true, for that which came from God—the article before παραβάσεων would have been omitted. The reason it was added, as a sort of appendix or superposed article, to the existing documents in which the promise was contained, was on account of the transgressions of it which were constantly occurring. Ἀνομία was rife; so law was specifically introduced in outward shape and form to check it by fear of punishment.

"*Until the coming of the seed to whom He has promised*

this." That is, of Christ. It seems better to regard ἐπήγγελλται as a middle, like κεχάρισται—and indeed as running parallel, and having the same object and subject (ὁ Θεός), with that verb—than as a passive, in spite of 2 Macc. iv. 27. Cf. Rom. iv. 21, "What He has promised (ὃ ἐπήγγελλται) He is able also to perform." Also Heb. vi. 13. In Attic writers ἄχρις οὗ ἔλθῃ would be replaced by ἄχρι ἂν ἔλθοι.

"*Being ordained through angels, by the hand of a mediator.*" Of course διαταγείς corresponds *in time* with προσετέθη. The ministry of angels seems to have been a theory built up by the later Jews on somewhat slender foundations. Holy Writ tells us the law was given by Jehovah, but no doubt, as we see in S. Stephen's speech (Acts vii. 35, 38), a reverential feeling gradually grew up, which ascribed such appearances or utterances of Jehovah as we hear of to angelic ministrations, God Himself being considered beyond the reach of human organs of sense. Possibly the Septuagint, by its rendering of Deut. xxxiii. 2, "The Lord is come from Sina . . . with (for "from") ten thousands of Kades, on His right hand angels with Him," both shows signs of this feeling, and gave support to it. We see it fully grown in S. Stephen and the writer of the Epistle to the Hebrews, no less than in S. Paul. Thus Acts vii. 53, "Ye who received the law in order to (having)—that ye might possess—the ordinances of angels (εἰς διατάγας ἀγγέλων), and kept it not"; Heb. ii. 2, "If the word spoken by angels' ministry (δι' ἀγγέλων) was made sure."

We may remark that S. Stephen makes it a point of privilege that Israel should have legislation from angels, not from men; whereas S. Paul contrasts the ministry of angels with the direct promise of God.

Of course the "mediator" or "intermediary" is Moses. "The law was given through Moses" (John i. 17). Both the fact and the phraseology are well illustrated by Lev. xxvi. 46, "These are My judgments and My ordinances, and the law which God gave between Himself and between the children of Israel in Mount Sinai by the hand of Moses (ἐν χειρὶ Μωυσῆ)." Cf. Ex. xx. 19; Deut. v. 2, 5.

"But a mediator is not the agent of an individual, whereas God is an individual agent." The article appended to μεσίτης is probably indicative of a class of persons (cf. ὁ κληρονόμος, iv. 1). Though it might also be due to the repetition of the term: "But the said mediator—or, which mediator—is not mediator of one, whereas God aforesaid is one." In other words: "But this mediator of the law does not mediate for one only, whereas the God of the promise is one alone." As, however, μεσίτης, like κληρονόμος, is a generic term, it seems best to take it as above. Mediation implicates more than one acting party, whereas an act of Deity is the action of one. Or, taking ἐστίν (cf. ver. 16) in the sense of "denotes" (=): "But mediator does not stand for mediator of one, whereas God stands for one." Of course the meaning is, that in the one case there is a bargain or contract, in the other an individual engage-

ment; in the one case two parties are involved, in the other only one; anything the law may give depends on faith being kept on both sides, anything the promise may give depends but on the faithfulness of God. In either case God may presumably give a blessing; but in the one case it is a free gift, in the other so much work so much pay. "The man" (ver. 12) "that has done the works shall live thereby." The mediator represents God, as giving the law; he represents the people, as professing obedience to it: "The law which," according to the quotation above, "God gave between (*ἀναμέσον*) Himself, and between the children of Israel by the hand of Moses." Whereas God in His promise represents and acts for Himself alone. In illustration of the "mediator not of one," we have the well-known instance in 1 Tim. ii. 5, where Christ is called "Mediator of (or between) God and men (*μεσότης Θεοῦ καὶ ἀνθρώπων*)."
He is the Mediator of a new, fresh, and more enduring covenant than that of Moses (Heb. viii. 6, ix. 15, xii. 24).

"*Is then this law against the promises of God?*" Does then the law conflict or militate with the words of promise by being able to gender life (*vide* next verse)—as a matter of contract, in the way of work and pay—otherwise than according to *their* terms? A contract might hypothetically be kept, as well as a promise performed. The law says, "Do and win"; the promises say, "I will give." In such a case we should behold law and promise at cross-purposes, running counter to

one another, in direct mutual antagonism. There is a certain emphasis in τοῦ Θεοῦ: "Is then the law, with its compact between two parties, against the promises which come or issue from God, and depend on Him alone?" For κατά, thus expressing opposition, we may compare v. 23; Rom. viii. 31; Matt. xii. 30.

"Surely not: for if law had been given having power to impart life, without doubt from law the righteousness would have derived." For μὴ γένοιτο, followed by εἰ γάρ, see ii. 18.¹ For ἐδόθη, "had been given, bestowed," see John i. 17, quoted above. "Such as could have produced or effected life," is the import of ὁ δυνάμενος ζωοποιῆσαι, the article before the participle being comparable to i. 7, Acts iv. 12, and the past infinitive dependent on the equivalence of ἐδόθη to a pluperfect. The meaning of ζωοποιῆσαι, which, in accordance with the entire passage, refers to the production of spiritual and eternal life (cf. Rom. viii. 11), is seen from verses 11, 12, "The righteous by reason of faith shall live"; "He who hath performed them (the works of the law) shall live by them." The former of which verses also shows why the article is prefixed to "righteousness"—the reason being that this *righteousness* has been already specified (cf. ver. 8, and ii. 21, where the article is omitted).

For ὅντως, "certainly," "undoubtedly," "indisputably," compare Mark xi. 32, "For all held John *indisputably* to be a prophet"; Luke xxiii. 47, "*Certainly*

¹ Vide the preceding chapter.

this man was righteous"; xxiv. 34, "That *undoubtedly* the Lord was risen"; 1 Cor. xiv. 25, "Reporting that *certainly* God is among you." It also means "really," "truly," as in 1 Tim. v. 3, 5, 16, vi. 19, where "*real* widows" and "*real* life" are distinctively mentioned. Indeed, where it heads a proposition, it usually takes the former sense; where it is attached to a particular word, the latter.

The force of that oft-recurring phrase in this chapter, εἶναι ἐκ, where εἶναι is either omitted or supplied, is "to derive from," "to hail from" (*Anglicé*), "to be of the province of," "to belong to the department of," as we have οἱ ἐκ τῶν νήσων, ἐκ τῶν σκηνῶν, ἐκ τῆς ναυμαχίας, etc., in Greek classic authors. Thus οἱ ἐκ πίστεως (vers. 7, 9) are "those of the province of faith"; ὅσοι ἐξ ἔργων νόμου εἰσὶν (ver. 10) means, "as many as belong to the department of works of law"; ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως (ver. 12) signifies, "but the law is not of the province of faith." Cf. οἱ ἐξ ἐριθείας, οἱ ἐκ νόμου (Rom. ii. 8, iv. 14).

What we have here is, just as in ii. 18, a *reductio ad absurdum*. Undoubtedly the predicted righteousness would have derived from law (not faith), if law had been of a nature to produce life, because righteousness is premised by life (cf. iii. 11), and therefore that which could produce life could produce righteousness. But, as the next verse teaches us, righteousness had no existence under law's régime. Hence we conclude that law could not offer life, and so in reality occupies no position of antagonism to God's promises.

"But, on the contrary, Scripture has confined everything under sin." Ἀλλά marks the exact contrary to what has been just suggested, as the real state of the case: "Righteousness would have been; but the contrary is the fact." As we have the verb συγκλείειν recurring with ὑπό in the next verse, we must be governed in our rendering of it by the necessary meaning there. Hence we cannot take the meaning here to be, that Scripture has *comprised* everything under the category of sin—a sense otherwise permissible—but that Scripture has (declaratively) confined, has declared everything to be confined, under sin's dominion, has made sin's overrule (Rom. v. 21) coterminous with the world. So, in Rom. xi. 32, we read in very similar language, "For God has (providentially) confined all men (συνέκλεισε . . . τοὺς πάντας) in (εἰς) disobedience, that He might have mercy upon all." With ὑπὸ ἀμαρτίαν, compare ὑπὸ νόμον, ὑπὸ χάριν, ὑπὸ παιδαγωγόν (vers. 23, 25; Rom. vi. 14, 15); and for τὰ πάντα, "the universe," Eph. i. 10, Col. i. 20. The special passages of Scripture in the mind of the Apostle will probably be the same as he quotes in Rom. iii. 10-18, beginning with the one from Ps. xiii. (xiv.), "There is not a righteous man, no not one."

"That the promise might, in consequence of faith in Jesus Christ, be granted to those who believe." Not "of law," but "of faith," and only "to the believers," out of the sinful universe (τὰ πάντα). The "promise" is again that which is promised, that is, as we gather from what precedes (cf. v. 21; 2 Tim. i. 1; Luke x. 25, etc.),

the inheritance of eternal life. And by *δοθῆ* is not meant that a promise might be issued, made (*ῥηθῆ*, ver. 16), but that what was promised might be granted, realised. So in verse 14 we read, "That we might receive, have realised to us (*λάβωμεν*), the promise of the Spirit through our faith" (cf. ver. 2, iv. 5, 6). Indeed, this latter promise, given in the prophet Joel (ii. 28, 29; cf. Acts ii. 17, 18, 33, 38, 39), supplements the former, because it is the Spirit which produces life (2 Cor. iii. 6). For other instances of the *realisation* of a promise, or of the thing promised, see Acts i. 4, ii. 33; Heb. vi. 12-17, ix. 15, x. 36; cf. 2 Pet. iii. 4, 9. And we may compare Xen. *Symp.* iii. 3: "I therefore, said he, would most gladly receive from Callias the fulfilment of his promise or engagement (*ἀπολάβοιμι . . . τὴν ὑπόσχεσιν*)."

"But, before the coming of this faith, we were kept guarded in a condition of restraint under law, in anticipation of the faith which was about to be revealed." Not, as the aorist shows, to have a partial or gradual unveiling, but with the advent of its great Object to be revealed in full. "Faith" here is still subjective faith, the article being due to the repetition of the word from the preceding verse; like righteousness, it springs into perfect being when Christ is come, and in relation to Him becomes a mighty motor in the world. Before Christ's appearing, faith in Him was, in its fullest sense, non-existent. The whole sentence finds a parallel in 1 Pet. i. 5.

In the combination of *ἐφρουρούμεθα συγκλειόμενοι*, the former verb denotes the careful watch and guard kept over us by law, the latter the circumscribed condition in which it retained us from age to age. Compare Wisd. xvii. 15: "Whosoever therefore was falling down there was being kept enclosed in a prison without bars (*ἐφρουρεῖτο εἰς . . . κατακλεισθεῖς*)." In the sentence before us, however, it is not *εἰς*, but *ὑπό*, that is to be immediately connected with *συγκλειόμενοι*, as shown by ver. 22, and the mention of faith's futurity: not "confined in faith," but "confined under law, in order to faith." See 1 Pet. i. 5. The present participle seems to imply a succession of persons so circumstanced; cf. *οἱ περιτεμνόμενοι* (vi. 13), and what is there said: whereas the perfect participle would have implied but one set of persons in a continuous state. For *ὑπὸ νόμον*, see iv. 4, 5.

"So that the law has proved our training-master for Christ, that in consequence of faith we might be justified." Cf. iv. 16: "So that I have proved your enemy, because I tell you the truth." A "paedagogue" (1 Cor. iv. 15) was commonly a superior slave who directed the child's morals, and constantly accompanied him with an eye to discipline. He might almost be called a "custodian" or "warden", (see ver. before). He differed from the *διδάσκαλος*, who shared with him the boy's education, as a moral trainer or director differs from a mental instructor. See Xen. *de Rep. Laced.* ii. 1: "Of the rest of the Greeks, those who profess to educate their sons best,

so soon as ever the boys understand what is said to them, set over them attendants as tutors or directors of morals (παιδαγωγούς), and send them to school (εἰς διδασκάλων) to learn letters and accomplishments and games." Cf. 1 Macc. vi. 14, 15: "He called Philip, one of his friends . . . and gave him . . . the signet-ring, to train (ἀγαγεῖν) Antiochus his son, and bring him up to rule."

By παιδαγωγὸς ἡμῶν εἰς Χριστόν is not meant "our slave to conduct us to the school of Christ (εἰς Χριστοῦ)," but "our preparatory tutor, the trainer of our childhood, for, or in order to, Christ"; *i.e.* not "up to," or "until Christ," as ἐς ἐμέ (Herod. i. 92) means "up to my time"; nor exactly "up to Christhood," as εἰς ἄνδρα τέλειον (Eph. iv. 13) means "up to complete manhood"; but, as the verse before shows, "in preparation for Christ." By its discipline (cf. ver. 19) the law adapts us for the era of Christ, and the thorough righteousness which comes of faith in Him (cf. ii. 19).

"*But this faith being come, we are no longer under a training-master.*" Or, "under leading-strings." Discipline gives way to freedom, being no longer needed. The educational dispensation is ended. For the fact set forth, compare Xen. *de Rep. Laced.* iii. 1: "When, however, they pass from childhood into adolescence, then the rest of the Greeks relieve them of their tutors, relieve them too of their teachers, and none any longer rule them, but they make them their own masters." "Faith" is again, as in ver. 23, the quality or condition, answering to ἐκ πίστεως just before, which it repeats,

and to διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ, just after; and neither in this chapter, nor in i. 23, is "the Gospel" meant, nor anything save distinctive Christian faith.

"For ye are all the sons of God through your faith in Christ Jesus." The Apostle now turns (cf. iv. 5, 6), as a modern preacher might, to his auditors to apply his reasoning to them. All the more perhaps changes "we" to "you,"¹ ἐσμέν to ἐστέ, because, as one born under law, he is addressing ἄνομοι as well as ἔννομοι, in fact, "all sorts and conditions of men." All of you, he says, without distinction, law or no law, are sons of God through faith. We are no more under the tutor. For the tutor's work is over, being through faith accomplished. He had to discipline us into obedience to God's will. But faith makes this the natural order of things, and so law has no longer any *raison d'être*.

By "sons of God" I cannot think are meant young men grown beyond the tutor, come to an adult age, and so *mancipati*, made free and independent of control. "In S. Paul," says Dr. Lightfoot, "the expressions 'sons of God,' 'children of God,' mostly convey the idea of *liberty*, in S. John of *guilelessness* and *love*." But surely in both these writers, and generally, it is *character* (δικαιοσύνη, ver. 24), not either *age* or *freedom*, at least directly, that differentiates the family of God. *Si filii Dei facti sumus, et dii facti sumus*, says S. Augustine.

The "sons or children of God" are those who have

¹ The converse occurs in 2 Cor. vi. 14, 16, vii. 1; 1 Thess. v. 5, etc.

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the *φύσις Θεοῦ*, who show the family likeness, are partakers of the Divine nature (2 Pet. i. 4), akin to God and goodness (Matt. xix. 17), godlike. They are the "people of God." Thus they are distinguished from the children of the flesh (Rom. ix. 8), from the children of the world (Phil. ii. 15 ; cf. John xi. 52), from the children of the devil (1 John iii. 10 ; cf. v. 2). Their characteristics are good works (Matt. v. 9, 45 ; Eccles. iv. 10). "To all who received Him (Christ) gave power to become the children of God, even to those who believe on His name" (John i. 12 ; cf. 1 John iii. 1, 2). And what the meaning of this is we learn from 1 John iii. 9, 10: "Every one born of God sins not, because His seed remains in him, and he cannot sin, because he is born of God. . . . Every one who does not righteousness is not of God, nor he who loves not his brother." In fine, the saints are by this title described (Wisd. v. 5 ; Luke xx. 36 ; Rom. viii. 19, 21).¹

Again, compare such passages as these, which show that true and genuine sonship is affinity of nature : Matt. v. 44, 45, 48, "Love your enemies . . . that ye may show yourselves sons of your Father Which is in heaven, because He makes His sun to rise on the evil

¹ This is the name of the children of Seth, in contrast to the daughters of men (Gen. vi. 2, 4 ; cf. Luke iii. 38) ; of the holy angels (in the Hebrew) in contrast to Satan (Job i. 6, ii. 1, xxxviii. 7) ; of the Israelites, after reformation, in whose case the term is evidently equivalent to "people of God" (Hos. i. 10 ; Rom. ix. 26 ; 2 Cor. vi. 17, 18 ; cf. Jer. xxxi. 33). "Sons of God" are a distinct family or race, like "sons of Israel."

and the good. . . . Ye shall therefore be perfect, as your heavenly Father is perfect"; Luke xix. 9, "To-day salvation is come to this house, forasmuch as also he (Zacchæus) is a (true) son of Abraham"; John viii. 44, "Ye are of your father the devil, and the desires of your father ye wish to do." The "sons of God" are hereditarily good, as the "sons of Belial" are wicked.

Lastly, if we put together S. Paul's reasoning on the subject, we see that it is the *character* of the sons of God which precludes them from discipline and correction. "All," he asserts (Rom. viii. 14, 16), "who are led by the Spirit of God are the sons of God"; and "the Spirit itself bears witness with our spirit that we are the children of God." But (Gal. v. 18), "If ye are led by the Spirit ye are not under law." Why? Because (vers. 22, 23) the fruit of the Spirit is all virtues, and "against such there is no law." For (1 Tim. i. 9) "law is not made for a righteous man, but for the lawless."

The *υιοθεσία* or "son-making" is, in its practical results, that regeneration of nature whereby God's will is done freely and voluntarily, instead of by slavish coercion; man's free-will being once more, by spiritual influence, turned into its proper and original channel; and so God regarded no longer as a stern Master, but as a loved Father (cf. iv. 5-7). The "sons of God," in their filial obedience, which needs no law, reflect the image of the Son of God, Whose Spirit is in them.

"For as many of you as were baptized into Christ put on Christ. This exposition of the ground of sonship

strengthens the preceding argument. For we know from Rom. xiii. 14, where we read, "But put ye on the Lord Jesus Christ," that the above language denotes assimilation of character to that of Christ, the opposite position there being conformity to the desires of the flesh. In your Baptism, declares the Apostle, you took on you the character of Christ, the great Son of God, and so, in a lesser and reflex sense, became also yourselves sons of God, endued with Christ's righteousness. Cf. Eph. iv. 24; Col. iii. 10, etc.

"*There is not here Jew nor Greek; there is not here slave nor free; there is not here male and female.*" Varieties of outward condition have no place in Christ, Whom ye have put on. The Greek, who before worshipped many *gods* (iv. 8), is a son of *God*, as well as the Jew; the slave is a *son* of God (iv. 7) as well as the freeman; the female, no less than the male, is comprised in that *masculine* appellation (cf. 2 Cor. vi. 18). Once (Gen. i. 27), "God made man; in the image of God made He him; male and female (*ἄρσεν καὶ θῆλυ*) made He them." In the new man the last partition, and all after divisions, have vanished; the pristine unity in the image of God has returned.

"*For you and you are all one in Christ Jesus.*" The addition of *ὑμεῖς*, as we see by its omission in verse 26, where the stress lies upon the predicate "sons of God," is emphatic; the address is to *all* the classes mentioned. Or, if we accept the *varia lectio*, *ἅπαντες*, which is highly supported, though perhaps upon the whole less highly than *πάντες*, the meaning will be: "For *you* all

together make but one in Christ Jesus." By incorporation in Christ, as members of Christ (says S. Paul), *you all* constitute spiritually one man—that man Christ Jesus; individual distinctions and differences being swallowed up in the unity and identity of a single pervading nature. 'Εν Χριστῷ Ἰησοῦ defines the personality which unites the *membra disjecta*. Cf. Eph. ii. 15, "That He (Christ) might create the twain (Jew and Gentile) in Himself into one new man"; Rom. xii. 5, "The many of us are (or form) one body in Christ"; 1 Cor. xii. 12, 13, "For just as the body is one, and has many members, but all the members of the body, though many, form one body, so also is the Christ: for *we* too were all by means of one Spirit baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit."

"*But if you, even you, form part of Christ, then the seed of Abraham are ye, the heirs according to the promise.*" As in the preceding verse, ὑμεῖς is personal and emphatic, with a special allusion to the Gentiles (cf. Eph. ii. 11-13). From what goes before, and especially from verse 16, we deduce that by Χριστοῦ is meant belonging or appertaining to Christ, forming part of Him, His members,¹ not His children, or servants, or family. Compare 1 Cor. iii. 23, though the import is somewhat different: "All things are yours; but ye are Christ's; but Christ is God's."

¹ Cf. Thuc. iii. 70: "For he happened also to be a member of the Council (ἐτύγχανε γὰρ καὶ βουλευτὴς ὢν)."

VI.

The Past and the Present.

Gal. iv. 12-20.—¹² Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. Οὐδέν με ἡδίκησατε, ¹³ οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, ¹⁴ καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν. ¹⁵ ποῦ οὖν ὁ μακαρισμὸς ὑμῶν ; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατόν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. ¹⁶ ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν. ¹⁷ ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλείσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. ¹⁸ καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, ¹⁹ τέκνιά * μου, οὓς πάλιν ὠδίνω, ἄχρις † οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν. ²⁰ ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

“BECOME like me, because I also am become like you, brethren, I beseech you.

“No violence did ye do me, but ye know that owing to weakness of the flesh I preached to you aforetime,

* Al. τέκνα μου.

† Al. μέχρις οὗ.

and your trial by reason of my flesh ye did not disdain nor repudiate, but received me as an angel of God, as Christ Jesus. Where then is now your calling of me blessed? For I bear you witness that, if possible, you had plucked out your eyes and given them to me. So that I am become your enemy because I tell you the truth!

"They are showing zeal for you *in no proper way*, but their wish is to exclude you, that ye may show zeal for them. But it is *proper* to be objects of zeal *on proper occasion* always, and not so only when I am present with you, my little children, of whom I am in second travail, until that Christ has been formed in you. But it was my wish to be present with you now, and to have changed my voice, because I am distracted with doubts about you."

"*Become like me, because I also am become like you, brethren, I beseech you.*" So, in 1 Cor. iv. 16, xi. 1, Phil. iii. 17, S. Paul says to his converts: "Become imitators of me." As we infer from the preceding reproof addressed to the Galatians for burdening themselves with abrogated Jewish ordinances, the advice is here to become free from subjection to law like the Apostle, because he also became free from subjection to law like them. "To those without law, as without law" (1 Cor. ix. 21). I cannot help thinking that this entire paragraph has by some means got misplaced in the Epistle, and should (see ver. 17) rightly follow ch. i. 10. Compare especially 1 Cor. xi. 1.

"*No violence did ye do me.*" Or "harm." S. Paul

thus declares that the bodily weakness mentioned directly afterwards had not its origin in any act of violence on the part of his correspondents. "You did me no injury indeed (for the force of ἀδικεῖν, see 2 Cor. vii. 2, Philem. 18), it was not the effect of any ill-usage from you, but you know that bodily infirmity was the cause of my preaching to you aforetime." Beatings and stonings were so constant an ingredient in the Apostle's cup, that he feels it necessary on this occasion to assert that his illness when in Galatia had other cause than the infliction of violence by the inhabitants of that country. The δέ with οἶδατε shows that a suppressed μέν must be understood with ἡδίκησατε. "On the contrary ye know," as Dr. Lightfoot renders what follows, could not possibly stand; ἀλλά would be required.

The only other feasible explanation of these words would be to regard ἡδίκησατε as an epistolary aorist, and translate: "Ye have not indeed in any way wronged me in what you have done, or are doing. Still ye know that when I preached to you before . . . as an angel of God ye received me. Where then has all the kind feeling vanished to?" This interpretation, however, is objectionable upon many accounts, lacks the simplicity of the former one, and may be rejected unconditionally.

"But ye know that owing to weakness of the flesh I preached the Gospel to you aforetime." The weakness of the flesh is set against injury by external violence, and may therefore without hesitation be ascribed to natural

causes. And the fifteenth verse would rather lead to the conclusion that it was a malady which affected the Apostle's eyesight. Canon Farrar thinks the disease was acute ophthalmia, a by no means uncommon complaint in the East. Others have supposed epilepsy.

A few words must be added about the term "aforetime," though it has already been discussed in a former chapter. This, and not "on the former of my two visits," I hold, notwithstanding Dr. Lightfoot, to be the translation of τὸ πρότερον warranted by classical precedent and New Testament usage. Thus John vi. 62, "What then if ye behold the Son of Man ascending where He was beforetime (ἀναβαίνοντα ὅπου ἦν τὸ πρότερον)?" ix. 8, "His neighbours therefore, and those who used to behold him beforetime (οἱ θεωροῦντες αὐτὸν τὸ πρότερον) that he was a beggar, said"; 1 Tim. i. 13, "Who was beforetime (τὸ πρότερον ὄντα) a blasphemer and persecutor and outrager." Cf. Heb. x. 32, "But call to mind the former days (τὰς πρότερον ἡμέρας)"; 1 Pet. i. 14, "Not conforming yourself to the former lusts of your time of ignorance¹ (ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις)." See too Plato *Rep.* 522 A, "But how of music, in the extent in which we previously (τὸ πρότερον) discussed it?" Xen. *Anab.* iv. 4. 14, "But all who, when they had previously (τὸ πρότερον) departed, had burnt the houses in recklessness, now paid the penalty in being badly housed."

¹ Or, less probably, "(Indulged in) by reason of your ignorance."

"And your trial by reason of my flesh ye did not disdain nor repudiate." The trial you had to endure through my feeble condition—a trial, no doubt, of long nursing and tender care and patient watching, perhaps even more—you did not reject with disdain, nor repudiate with loathing or aversion, lit. spit out or away. For ἐξουθενεῖν compare 1 Cor. xvi. 11, in regard to Timothy: "Let not any one therefore *disdain* him." For πειρασμός, in the sense of "trial" followed by ἐν, see Acts xx. 19: "*Trials* which happened to me *by reason of* (ἐν) the plots of the Jews." "Blessed is the man who undergoes trial," says S. James (i. 12), where a comparison with verse 3 and Rom. v. 4 leaves no doubt that "trial" means not "temptation" of the devil, but "affliction" (θλίψις). Cf. too 1 Cor. x. 13. As for any disfiguring bodily infirmity, which might occasion disgust, being meant (2 Cor. x. 10), I see no necessity to suppose such.

"But as an angel of God ye received me, as Christ Jesus." Like a messenger from heaven, like the Author of salvation Himself. As we note the words that follow, we may remember Christ's welcome to Jerusalem, "Blessed is He that cometh in the name of the Lord"—and His subsequent rejection.

"Where now then is your calling of me blessed?" Where has vanished, what has become of, that hearty welcome of me just described? If we read τίς instead of ποῦ, and insert ἦν, the words run: "Of what nature then was your calling of me blessed?" Either

gives a good sense, but *ποῦ* has better authority in its favour.

There are two distinct classes of interpretations of the above question, epitomised in the textual and marginal readings of the Revised Version of the New Testament. The first class makes the Galatians themselves the objects of *ὁ μακαρισμός* :—

“Where then is the blessedness ye spake of?” (A.V.)

“Where then was your congratulation (of yourselves)?” (Alford.)

“Of what nature (*τίς*) then was the boasting of your blessedness?” (Ellicott.)

“Where then is your felicitation of yourselves, your boast of blessedness, or boasted blessedness?” (Sanday.)

“How hollow, how meaningless (*τίς*) then was,” or, more naturally, “what then has become of (*ποῦ* or *τίς*) your felicitation of yourselves, your rejoicing, your happiness in my teaching?” (Lightfoot.)

“Where then is that gratulation of yourselves?” (R.V. *text.*)

The second class makes S. Paul the object :—

“Where then is that your felicitation of me?” (Wordsworth.)

“Where then is that gratulation of yours?” (R.V. *margin.*)

I think it may be proved conclusively that the latter is the right interpretation. The evidence stands as follows :—

(1) The verb *μακαρίζειν*, to which *μακαρισμός* is the

corresponding substantive, always means "to pronounce happy." Instances from the New Testament are Luke i. 48, "For behold, from henceforth all generations shall call me blessed"; James v. 11, "Behold, we call them blessed which endured."¹

(2) The derivative substantive, ὁ μακαρισμός, in classical parlance, signifies "the pronouncing happy." Thus Plato, *Rep.* 591 D, "Will he not avoid being dazzled by the acclamation, or applause,² of the mass (ὑπὸ τοῦ τῶν πολλῶν μακαρισμοῦ) into multiplying infinitely the bulk of his wealth?" Aristotle (*Rhet.* i. 9. 4) asserts the term to be identical with εὐδαιμονισμός, and to include laudation or eulogy within its wider compass.

(3) In a passage, which seems to be derived from another to be directly adduced, Clemens Romanus (§ 50) declares that, "This ascription of blessedness (οὗτος ὁ μακαρισμός) was upon the elect of God," in other words, "This blessedness was pronounced upon the elect of God."

(4) The only other place beside the present, where the term occurs in Scripture, is Rom. iv. 6-9, "Even as also David pronounces blessed (lit. speaks the pronouncing blessed of) the man (λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου) to whom God imputes righteousness independently of works, 'Blessed (μακάριοι) are they

¹ Other examples might be cited from the Septuagint, as Gen. xxx. 13, Job xxix. 11, Isa. iii. 12, Mal. iii. 15; but it is of little use making surety doubly sure. So too μακαριστός means "to be accounted happy," in Prov. xiv. 21, xvi. 20, xxix. 18.

² Lit. "the calling him a happy man."

whose iniquities are forgiven, and whose sins are covered: blessed (μακάριος) is the man to whom the Lord will not impute sin.' Is then this pronouncement of blessedness, or, Is then this blessedness pronounced (ὁ μακαρισμὸς οὖν οὗτος), upon the Circumcision, or upon the Uncircumcision as well?" Here μακαρισμός is not "*beatitudo*, blessedness" (Lightfoot). It may well be rendered "blessing" (R. V.) in the active meaning of the word, or "benediction," or "beatitudo," in the sense of our Lord's *beatitudes* upon the Mount of Beatitudes (Matt. v.). The English sense of "felicitation" hardly answers to it; it is more nearly "laudation," "commendation," "eulogy,"¹ "extolment," "glorification." Thus λέγει τὸν μακαρισμόν might be replaced by μακαρίζει, and denotes, "utters the benediction or beatitudo." "Is then this benediction uttered only over the Jew?"

According to these precedents, then, it follows that only one sense can properly be given to the present query. It is just conceivable that ὁ μακαρισμὸς ὑμῶν might signify, on the lines of the passage just cited, "my pronouncing of you blessed," were not this sense so inappropriate to the context, which describes the sentiments of the Galatians towards S. Paul, not his towards them. But in no case will the idiom allow of the translation, "your pronouncing of yourselves blessed," or "that gratulation of yourselves." No, just as ὁ πειρασμὸς ὑμῶν above is "your trial," just as ὁ

¹ Compare εὐλογημένος, "blessed," in Matt. xxi. 9, etc.

τῶν πολλῶν μακαρισμός, in Plato, is "the crowd's applause," so is ὁ μακαρισμός ὑμῶν here, "your applause," "your glorification," "your extolment (to the skies)." Of whom? Yourselves? Certainly not, but, as in Plato, of the person who is the central theme of the argument at the time. And that is, of course, S. Paul, the heartily-welcomed messenger of God.

"For I bear you witness that, if possible, you had plucked out your eyes and given them to me." The omission of αὖν with ἐδώκατε places their willingness to do this in the most forcible light. So far as will was concerned it was an actual fact, and so the will stood for the deed. The expression *need* imply no more than a readiness to do anything within the bounds of possibility for the Apostle in their joy at having him amongst them. At the same time it is extremely probable, as Canon Farrar opines, that there is here a hint of some physical defect which appealed to the sympathies of the lookers-on.

"So that I am become your enemy, because I tell you the truth." No interrogation is needed; the result is inferred from the assumed coldness of his present reception (cf. ver. 20); the fact is obvious. "Loving more abundantly, I am less loved" (2 Cor. xii. 15). Compare, for the form of the sentence, iii. 24, "So that the law is become—turns out to be—our discipliner for Christ." And for the last words, Eph. iv. 15, "Speaking the truth with love."

Dr. Lightfoot, who explains the above words of S. Paul's language during a second visit made to the Galatians, and accordingly renders them, "Therefore

have I"—from being on my first visit your honoured friend—"become your enemy, because I told you the truth?" appears to have utterly missed the force of the present participle; and his inference from them to the aforesaid second visit is as baseless a fabric as that from τὸ πρότερον above. Had a *past* occurrence, however short a time previous, been intended, the Apostle must have written ἀληθεύσας, instead of ἀληθεύων, which can only relate to the truth he is telling at the *present* time, in other words, *in the present letter*. It would be dangerous even to render, "Through telling you the truth." Better: "In telling you," or "in the act of telling you, while I am telling you, the truth," "Because I am engaged, as I now am, in telling you the truth."¹ Plain unvarnished truth is seldom grateful. It has, in this instance, it seems, turned the *quondam* friend into the hated foe.

"Men are showing zeal for you not well." That is, οἱ νῦν παρόντες (cf. ver. 18). He has resumed his truth-telling. There is, we may remark, a certain want of finish about this Epistle, due partly to its eager vehemence, partly, no doubt, to hurried composition amid a crowd of other duties. In the present instance the verb ζηλοῦσιν is abruptly introduced without any specified subject though it is easy enough to supply one from the general context (cf. i. 7, vi. 12). Their present proselytisers are

¹ The sense might also be: "Although, albeit, I am telling, or tell, you the truth." Cf. iv. 1: "He nothing differs from a slave, although he is lord of all (κύριος πάντων ὢν)."

of course meant. So in i. 23, after mentioning "the churches of Judæa," the Apostle says, *μόνον δὲ ἀκούοντες ἦσαν . . . καὶ ἐδόξαζον*, "Only men were hearing . . . and were glorifying," the members of the above churches being necessarily intended. Cf. also ii. 2, 3, vi. 13. In such cases omissions would be easily supplied by the intelligent reader; or if, as the 20th verse would suggest, this were written as it was intended to be spoken, a tone or gesture would make all clear. At the same time it may be remarked (cf. v. 10) that religious opponents are spoken of throughout with an indefiniteness, not improbably due to their being better known to S. Paul's correspondents than to himself.

As *ζηλοῦν* has been supposed to signify "to court," or "pay court to," without a single other indisputable instance to support this view,¹ it will be well to examine at some length the meanings of the verb.

In regard to persons, its classical sense is "to emulate," or, more commonly, "to envy," where envy implies admiration.² Thus Hesiod, *Op.* 23, "Aye, and neighbour emulates neighbour in his haste for wealth"; Soph. *El.* 1027, "I envy you for your sense, but loathe you for your cowardice"; *Aj.* 552, "And yet even now I can envy you for this at least, that you have no perception of these present ills"; Plato, *Ion.* 530 B, c,

¹ The instance from Plutarch (*Mor.* p. 448 E), adduced by Alford, Ellicott, and Lightfoot, proves nothing; there is no reason to think that *ζηλοῦν* means "to pay court" there.

² *Ζῆλος* denotes "admiring or emulous envy," *φθόνος* "grudging envy," as we see from Arist. *Rhet.* ii. 11.

“And in truth I often envied you rhapsodists for your art. . . . These things therefore are all enviable (ἄξια ζηλοῦσθαι).”

In relation to attributes and things it means “to be emulous of,” “to eagerly compete for,” “to aspire after.” Thus Thuc. ii. 64, “These things the inert will incline to blame, but the energetic will emulate (ζηλώσει), or if unsuccessful will envy (φθονήσει);” Demosth. 300. 2, “Yet this is the practice of men who are emulous of (ζηλούντων) virtue, not who envy (φθονούντων) those who are honoured therefore”; Eur. *Hec.* 254-5, “Yours is a graceless seed, all ye who are aspirants for (or, ambitious of) the honours of mob oratory.”

So we find it in the Septuagint: Prov. iii. 31, “Neither do thou emulate their ways”; iv. 14, “Nor emulate the ways of transgressors”¹; Wisd. i. 12, “Be not candidates for death by the error of your life”; Sirach ix. 11, “Be not emulous of the glory of sinners, for thou knowest not what shall be their end”; li. 18, “I aspired after that which is good.” And in the New Testament: 1 Cor. xii. 31, “But aspire after the greater gifts”; xiv. 1, “But aspire after the spiritual gifts, especially that ye may prophesy”; 39, “Wherefore, my brethren, aspire to prophesy.”

The meanings of ζηλοῦν with a *personal* object are three in the Septuagint, answering to variations in the original Hebrew.

¹ The Hebrew verb in these two instances is not the usual נָסַב.

1. It means "to be jealous or envious of."¹ Thus Gen. xxx. 1, "And Rachel envied her sister"; xxxvii. 11, "And his brethren envied him"; Ps. xxxvii. 1, "Neither be thou envious of the workers of iniquity"; Prov. xxiii. 17, "Let not thine heart envy sinners"; xxiv. 19, "Neither be thou envious of sinners"; Isa. xi. 13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."² Similarly we have it in the New Testament: Acts vii. 9, "And the patriarchs, through envy of Joseph, sold him into Egypt." Also absolutely, "to envy": James iv. 2, "Ye kill and envy and cannot attain"; 1 Cor. xiii. 4, "Love envieth not."

2. It means "to be jealous *about*, or *against*," i.e. "to suspect or distrust."³ So Num. v. 14, "And there shall come upon him a spirit of jealousy, and he shall be jealous about (or suspect) his wife, and she hath been defiled, or there shall come upon him a spirit of jealousy, and he shall be jealous about his wife, and she hath not been defiled"; 30, "Or the man, upon whomsoever shall have come the spirit of jealousy, and he shall have been jealous about his wife"; Sirach ix. 1, "Be not jealous about (do not distrust) the wife of thy bosom, nor teach her an evil education against thyself," sc. to distrust thee in turn. Compare Theocr. vi. 25-28: "But I also myself, to tease her in return, don't look at her,

¹ Hebrew קנא ב.

² We also find ζηλοῦν followed by ἐπὶ (Ps. lxxii. 3) in this sense.

³ Hebrew קנא נגד.

but say, I've got another wife, and she, when she hears it, is jealous about me (ζαλοῖ με)—i.e. is suspicious of me—O Pæan, and pines."

3. It means "to be jealous *for, on behalf of*," and so, "to be zealous, solicitous, concerned for," "to feel or show zeal for."¹ In this case the dative often follows the verb, as well as the accusative. Instances of the former are: Num. xxv. 13, "He was jealous for (the honour of) his God"; 1 Kings xix. 10, 14, "And Elihu said, I have been very jealous, or felt an intense zeal, for the Lord Almighty"; 1 Macc. ii. 26 (cf. 27, 50), "And he was zealous for the law." Instances of the latter are: Num. xi. 29, "Art thou jealous (or concerned) for me (μὴ ζηλοῖς ἐμέ)?" Joel ii. 18, "And the Lord showed jealousy (or zeal) for His land, and spared His people"; Zech. i. 14, "Thus saith the Lord Almighty, I have been zealous (or solicitous) for Jerusalem and for Sion with great zeal"; viii. 2, "I have been zealous for Jerusalem and for Sion with great zeal, and with great indignation have I been zealous for her."²

This last is evidently the meaning in 2 Cor. xi. 1-3: "Would that ye might have borne with me in a little folly; nay, but pray bear with me. For I am zealous for you with God's (a Divine) zeal (ζηλῶ γὰρ ὑμᾶς Θεοῦ

¹ Hebrew זֵאֵל.

² We also find ζηλοῦν followed by διά, "to be zealous on account of" (Ezek. xxxix. 25), and used absolutely in the sense of "to glow with zeal," as in 1 Macc. ii. 24, "And he burnt with zeal," and Acts xvii. 5, "But the Jews, in an outburst of zeal or jealousy (ζηλώσαντες) . . . were throwing the city into an uproar."

ζήλω). For I betrothed you to one husband, even Christ, that a pure virgin I might present you to Him (cf. Eph. v. 25-27). But I fear lest by any means, as the serpent led astray Eve by his craftiness, your thoughts should be seduced from their singleness of regard to Christ." The signification here is confirmed and illustrated by the identical language of the above passages from Zechariah. Just as God felt a Father's zeal for His own city of Jerusalem, so does the Apostle feel a zeal for the church of Corinth, which is to him as his own offspring (xii. 14; 1 Cor. iv. 14-16): a zeal that brings to mind the title of God as Θεὸς ζηλωτής, "the jealous," or "the zealous, God." So it is said of Phinehas (Num. xxv. 11, in the Hebrew), "When he was zealous with My zeal—the zeal that belongs to Me, is Mine by nature—amongst them."¹

But if in the last passage, then without doubt in this one also, the meaning of ζηλοῦν is "to be moved, actuated, by zeal, or concern, for." For in both passages the same idea prevails: ardent care, whether rightly or wrongly

¹ Where two meanings are possible for one expression, we generally (perhaps always) have a distinction indicated by the order of the words. Thus Θεοῦ δικαιοσύνη (Rom. iii. 5) is "God's righteousness," δικαιοσύνη Θεοῦ (Rom. iii. 21), "a righteousness from God." So ζήλος Θεοῦ (Rom. x. 2) is almost certainly "zeal for God" (cf. 1 Macc. ii. 58; John ii. 17), while Θεοῦ ζήλος (*supra*) is "God's zeal" (cf. Num. xxv. 11; Heb. x. 27). The two run parallel with Θεὸς ζηλωτής, "a zealous God" (Exod. xx. 5, xxxiv. 14; Deut. iv. 24, v. 9), and ζηλωτής τοῦ Θεοῦ, "zealous, or a zealot, for God" (Acts xxii. 3; cf. xxi. 20, 2 Macc. iv. 2, Gal. i. 14; also 1 Cor. xiv. 12, Tit. ii. 14).

directed, for the interests of those concerned. And in both, so far as applies to S. Paul, the zeal is one which springs from ties of spiritual parentage; whereby all lover-like courtship is put out of court. And thus a sense is given, which is common to the verb in the Septuagint, in connection with persons, instead of one which seems only to be met with in relation to things.

By "not well" (*οὐ καλῶς*) is hardly meant "not honourably," or "not after an honest fashion," but "not as is right or proper," "not in the way zeal ought to be shown," "not *comme il faut*." Compare Æsch. *Eum.* 458-9: "He perished, *not in a proper way*," i.e. not by a fitting, or a natural, death, "after returning home, but my black-souled mother slew him (*ἔφθιθ' οὗτος οὐ καλῶς . . . ἀλλά, κ.τ.λ.*)." And so often.

"But their wish is to exclude you, that ye may show zeal for them." Ἀλλά has its usual meaning after negatives of "no but": their solicitude is shown not in a right and proper way, no, but they design to exclude you. To exclude you from what? What is the import of *ἐκκλείσαι* here? Twice in the preceding chapter (vers. 22, 23; cf. Rom. xi. 32) we find *συγκλείειν* used: "But the Scripture confined all things under sin"; "But before the coming of faith we were being kept confined under law." But once, and only once, elsewhere in these Epistles, in Rom. iii. 27, do we meet with *ἐκκλείειν*: "Where then is (what has become of) boasting? It has been *shut out* or *excluded*." Under the law of works it had a conceivable place (Rom. iv. 2);

by the law of faith it is, as it were, put out of doors. So in the present case. The Galatians had been called under grace (i. 6); the intention of the false teachers was to exclude them from that position by circumcising them (vi. 12; Acts xv. 1), in order that they might entertain zeal in their new position for *themselves*. And so ἐκκλείσαι ὑμᾶς is simply "to shut you out from your position"; the aorist infinitive being used, because this exclusion will be a completed act prior to the display of zeal that follows (cf. ii. 4). Compare v. 4: "Ye were then and there discarded from Christ, whosoever of you are being justified by (or under) law, ye were expelled from grace."

For another instance of ἵνα, in the sense of "in order that," followed by the indicative,¹ see 1 Cor. iv. 6: "But these things, brethren, I have said metaphorically of myself and Apollos for your sakes, that by our case ye might learn not to exceed what is written, that ye be not inflated with pride (ἵνα μὴ φουσιῶσθε) each one over the individual of his choice against his neighbour (cf. iii. 4)."

"*But it is well to be objects of well-timed zeal on all occasions, and not (so) only when I am present with you.*" Naturally the same meaning must be preserved to ζηλοῦσθαι as belonged to ζηλοῦν above. This being so, it is necessary to make choice of an interpretation of this clause out of two or three that present themselves. Is a contrast intended to *their* zeal for *you*

¹ Ch. ii. 4 is a somewhat doubtful instance.

(ζηλοῦσιν ὑμᾶς), or to *your* zeal for *them* (ἵνα ζηλοῦτε αὐτούς)? In other words, is ὑμᾶς or ἐμέ¹ to be understood as the subject to ζηλοῦσθαι? In the latter case the words signify: "But it is well for me to be the object of your zeal always"—with an evident allusion to their former hearty reception of him. It is, however, difficult to see the force of ἐν καλῷ, supposing the phrase to have its usual import, in such a connection; and, after what precedes, this is certainly not the most natural collocation of ideas. It is possible, too, to make ἐν καλῷ (ἐστί), rather than καλόν (ἐστί), the predicate, with the somewhat attractive sense: "But for a good man—meaning myself as distinguished from *them*—to be an object of zeal is always opportune." This, however, would require to be followed by καὶ οὐ—not μὴ—μόνον. By a process of elimination we come therefore to the true as well as natural explanation: "But it is well for you to be the object of zeal." And this admirably fits in with the vocative, "O my little children," that soon follows.

A more difficult question perhaps is the meaning of ἐν καλῷ. This is only a variation for καλῶς above, according to Dr. Ellicott: in which case I take it that the Apostle would have written καλῶς, as he repeats the same verb with it. "In an honourable cause," is Dr. Lightfoot's rendering, which is evidently only another way of saying "in an honourable matter." The

¹ The two stand out in what follows: ἐν τῷ παρῆναι με πρὸς ὑμᾶς.

result may in this case be identical, but the classical import of a somewhat common adverbial phrase is disregarded. In Greek authors it means, in respect of time, position, circumstances, "opportunately," "conveniently," or, with *ἐστίν*, "it is opportune." Thus Thuc. v. 59, "They thought the battle would take place opportunately"; v. 60, "When they had the chance of engaging opportunately"; Xen. *Hell.* ii. 1. 25, "He told them they were not conveniently moored"; vi. 2. 9, "Besides (they added) Coreyra lies conveniently for the Gulf of Corinth and the cities that border thereupon, and conveniently for injuring the Laconian territory, and most conveniently (*ἐν καλλίστῳ*) both for the opposite mainland and for the coasting voyage to Peloponnesus from Sicily"; Ages. ii. 3, "The Thessalians, thinking it was inopportune to hold a cavalry fight against the heavy-armed infantry, turned round, and were slowly retiring"; Aristoph. *Thesm.* 292-3, "Where, where shall I sit conveniently, or find a convenient seat, to catch the voices of the orators?" Eur. *Iph. in Aul.* 1106-7, "Daughter of Leda, opportunately have I found you outside the house"; *Heracl.* 971, "Is it not yet then the time (opportune) for him to suffer justice?" Soph. *El.* 384, "For now it is the time (opportune) to be wise." These examples lead us to the correct signification of the present expression: "But it is well to have zeal shown for one *opportunately* at all times," or "it is well to be the object of *well-timed* zeal on all occasions." *Seasonable* zeal is of course conditioned by the object which calls

it forth; if the effect of it will only be to hinder, or rather utterly destroy, all progress in a right direction, the zeal is misplaced and highly inopportune.

We might also render the passage, and keep its assonance thus: "They show zeal for you, not in a right way, but desire to exclude you, that ye may show zeal for them. But it is right to have zeal shown for one on right occasion, or under right circumstances, always." Or "proper," "fitting," might be exchanged for "right." The play on words in *καλῶς, καλόν, ἐν καλῷ*, is obvious.

"*My little children,*¹ *of whom I am in second travail, until that Christ has been formed in you.*" These words, in their connection with those preceding, at once show that a meaning ascribed to *ζηλοῦν*, which applies to the case of wives, or loved or betrothed maidens, is quite inapplicable in this place. They to some extent remind us of 1 Cor. iv. 14-16, "I write not these things to shame you, but to admonish you, my beloved children; for supposing ye have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus through the Gospel *I* begat you; I beseech you therefore, become imitators of me."² *There* S. Paul is the spiritual father of his converts; *here* he is the spiritual mother. And as the natural mother is in travail of her infants, until humanity, "the old man," has been formed in them, so is the Apostle in travail of his

¹ An equally well-supported reading is *τέκνα μου*, "my children," simply.

² These last words run parallel to ver. 12 *supra*.

babes, until Christ, "the new man," the new humanity, has been formed in them, or in their case. "Conformed to the image of His Son" (Rom. viii. 29; cf. xii. 2). By *ἐν ὑμῖν* is meant "in your case," just as in the following verse. And by *πάλιν ὠδίνω*, "I travail anew," we must not, I think, understand that they were causing the Apostle second pangs through their relapse; the two words are to be taken as one, and answer exactly to the *παλιγγενεσία* (Tit. iii. 5), the "new birth" or "regeneration" of the Spirit: the first travail was the travail of natural birth in the natural mother; this second travail is the travail of spiritual birth in the spiritual mother (cf. John iii. 4). The complete formation of Christ would be *spiritually* the end of their embryonic condition, their new birth, and so the conclusion of the Apostle's travail-pains. We might compare Eur. *Iph. in Aul.* 1234-5: "(No) by this mother mine, who, formerly being in travail with me, is now brought hereby to a second travail-pains."

It seems best to regard the above words as connected with the primary clause, *καλὸν δε*, "It is well . . . my little children," rather than with the secondary clause immediately preceding, "When I am present with you," though of course they have reference to both. As Dr. Lightfoot has pointed out, this verse should most certainly not, as the Authorised and Revised Versions take it, be regarded as a new sentence, leaving the former one fragmentary. To do so, and render *ἤθελον δέ*, "yea I could wish," is merely to ascribe to S. Paul,

as seems often to be done, ignorance of the most rudimentary rules of Greek syntax. Fancy a Greek sentence: *τεκνία μου, ἤθελον δέ*, "My little children, yea I could wish." Yet this is the sense adopted by numerous scholars, who loftily disregard both the position and the meaning of that little particle *δέ*! Of course *ἤθελον δέ* is "But I wished," and seems to reintroduce in an amended form the previous *παρεῖναι πρὸς ὑμᾶς*, just as *καλὸν δέ* above brings in an amended echo of *ζηλοῦσιν*. As for the Apostle's tenderness of sentiment, it requires no broken and abrupt conclusion to express it, being sufficiently apparent in the address to the Galatians as "little children," the mention of the throes they cost him, and the longing wish which must be satisfied, to be with them for their good.

"*But it was my will to be present with you now, and to have changed my voice, because I am distracted with doubts about you.*" Or, "to change my voice and be present"; or, "to be present with my voice changed." S. Paul here gives the reason of his writing this letter to them, using the epistolary past tense, as in vi. 11 (*ἔγραψα*), and elsewhere. He could brook no delay; he could not wait to come to them in person; he must be with them now, though it were but by letter, and through the medium of another's voice. The letter would bring to them his presence, though not his voice; the words would be the words of the Apostle, the voice the voice of his emissary.

It has been generally supposed that *ἤθελον* means

here, "I could wish," or "I should have liked." And in favour of this are quoted Rom. ix. 3, "I would pray or earnestly wish (ἠὺχόμεν) to be, *i.e.* I would most willingly be, my own self accursed"; Acts xxv. 20, "I could wish, or I should have liked (ἐβουλόμην), also myself to have heard the man." So, too, Æschin. *in Ctes.* p. 383, "I could wish (ἐβουλόμην) therefore that the council were properly managed." But it is to be remembered¹ that ἐθέλειν is distinguished from βούλεσθαι, as expressing will combined with choice and purpose, while βούλεσθαι denotes mere inclination. We can say "I could wish," but not "I could will," because the latter denotes a determinate intention; and therefore while ἐβουλόμην is used in the above sense, I think ἤθελον never is. For another instance or two of S. Paul's use of θέλειν, see 1 Cor. xvi. 7, "For it is not my wish or will or intention (οὐ θέλω) to see you now (ἄρτι) in passing"; 2 Tim. iii. 12, "And all those whose will it is, or who are resolved (θέλοντες), to live piously in Christ Jesus, will suffer persecution." The mere wish might end with itself, the determinate will leads to practice.

With ἀποροῦμαι ἐν ὑμῖν, "I am distracted with doubts about you," we may well contrast θαρρῶ ἐν ὑμῖν (2 Cor. vii. 15), "I am confident, of good courage, in good spirits, about you." The distinction between ἀπορεῖν and ἀπορεῖσθαι seems to be, that the former means "to be perplexed, at a loss, what to do," the

¹ See Liddell and Scott's Greek Lexicon.

latter "to be thrown into perplexity by somewhat." Hence the meaning here is not, as Dr. Lightfoot explains it, that the Apostle is at a loss how to deal with them, but that he is perplexed or distracted with doubts about them (cf. ver. 11, v. 10). The common meaning of the word in the Septuagint is "to be in straits, distress, anxiety, dismay, embarrassment."¹ As an instance take Sirach xviii. 7 (where the marvellous acts of the Lord are in question): "When a man has finished then he is beginning, and when he has ceased then will he remain embarrassed thereby (*ἀπορηθήσεται*)." And compare Demosth. 830. 2, "Being greatly therefore embarrassed (*ἀπορηθείς*) about all these things." The examples in the New Testament are these: Luke xxiv. 4, "And it came to pass while they were perplexed, or in anxiety, about this"; John xiii. 22, "Being perplexed, or bewildered, to know whom He was speaking about"; Acts xxv. 20, "But I, being perplexed over, not knowing what to make of (how to make head or tail of), the discussion (or dispute) on these points";² 2 Cor. iv. 8, "In anxiety (*ἀπορούμενοι*), but not in despair, at our wits' end (*ἐξἀπορούμενοι*)."

In regard to the *change of voice*, Dr. Lightfoot says: "Not 'to modify my language from time to time as occasion demands,' for this is more than the phrase will

¹ Cf. Gen. xxxii. 7; Lev. xxv. 47; Isa. viii. 22 (comp. στενοχωρεῖν), xxiv. 19, li. 20; Jer. viii. 18; Hos. xiii. 8; 1 Macc. iii. 31; 2 Macc. viii. 20.

² Not (R. V.) "Being perplexed how to inquire about these things." *Ζήτησις* has a technical meaning in the New Testament.

bear, but 'to change my present tone.' The change meant is surely from severity to gentleness, and not from less to greater severity, as it has been often taken." To the same effect Dr. Ellicott: "'To change my voice,' sc. to a milder, not necessarily to a more mournful, still less to a more severe tone, which would be wholly at variance with the preceding affectionate address. There does not, however, seem to be any historical allusion to the tone which the Apostle used at his last visit, but only to the severity of tone adopted generally in this Epistle." And Dr. Alford comes to the same conclusion as to the signification of these words.

But surely a far more natural sense, and the one which would suggest itself to any ordinary reader, is the one given above. Why should not "to change my voice" mean "to change my voice," that is, to assume altogether another voice, or exchange his own for another's, and not merely alter its tone from high to low, from stern to soft, or otherwise? Everything favours this view. (1) In regard to time, the verb is not *ἀλλάσσειν* but *ἀλλάξαι*, which points, not to a future change of voice, *after being present*, but to a change which had taken place prior to his presence with them; *παρεῖναι καὶ ἀλλάξαι* is not very different from *παρεῖναι ἀλλάξας*. (2) In regard to sense, the verb is one that is commonly employed to express similar changes, such as of form or shape, of place, etc. In which case it is not mere modification, but complete change, exchange for another, or adoption of another

form, etc., that is denoted. (3) In this connection we may remember that ἡ φώνη is in general "the voice" (the organ, cf. Acts xii. 14; 1 Cor. xiv. 10; 2 Pet. ii. 16), not "the tone of the voice" (ὁ τόνος τῆς φωνῆς), nor "the language" used.¹ Hence an entire change to another voice, not a modification of tone or language, is presumably the import of the phrase. (4) S. Paul would hardly, I think, say that he wished to modify his tone, *because* he had anxious doubts about his converts.

The words have therefore their natural meaning. And they declare the Apostle's intention in writing his letter to have been, that by another's voice he might speak to them without delay (cf. i. 9), because his mind was perplexed and overburdened with doubts about them. In regard to this "presence with them" (cf. 1 Cor. v. 3; Col. ii. 5), we may just add that in no Epistle so much as in this one, and in no part of this Epistle so much as in these nine verses (12-20), is the language so entirely that of one who is addressing in person his audience.

¹ "To change one's tone," meaning "language," would be μεταβάλλειν τὸν λόγον.

VII.

Freedom in Christ.

Gal. v. 1.—Τῇ (ῇ) ἐλευθερίᾳ (οὖν) (ῇ) ἡμᾶς Χριστὸς (Χριστὸς ἡμᾶς) ἡλευθέρωσεν στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.

I HAVE given the verse in this crude form to show the variety of readings which are found in it in the ancient manuscripts. From among these the correct reading has first to be extracted before the sense can in any way be attempted. This is not a very hard task.

ῇ is read in E K L, omitted in **N** A B C D P, and relegated to the place of τῇ in F G.

οὖν stands after τῇ ἐλευθερίᾳ in K L, is omitted altogether in DE, and follows στήκετε in **N** A B C F G P.

ἡμᾶς precedes Χριστός in **N** A B D E F G P, and follows it in C K L.

The more ancient manuscript readings are therefore greatly in favour of the omission of ῇ, the placing of οὖν after στήκετε, and of ἡμᾶς before Χριστός. In fact the only MSS. which throughout take the other side are

K L, and the order they prefer in the last instance, making ἡμᾶς to follow Χριστός, is easily explicable by a desire to avoid the awkward juxtaposition of ᾱ̃ and ἡμᾶς, while bias in favour of a certain view as to the meaning of the passage will at once account for the other variations being found together.

Consequently Dr. Alford reads the verse:—

τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσε.
στήκετε οὖν καὶ μὴ πάλιν ζυγῷ δουλείας
ἐνέχεσθε.

and the Revised Edition follows in his steps.

Drs. Lightfoot and Ellicott, however, while agreeing in other points, elect to retain ᾱ̃, though hesitatingly, on the following grounds, as stated by the former:—

(1) Because the reading τῇ ἐλευθερίᾳ without ᾱ̃ is so difficult as to be almost unintelligible; (2) Because, standing before ἡμᾶς, ᾱ̃ might easily drop out in some texts through the carelessness of transcribers.

The first objection I shall come to presently. To the second it might be rejoined, that the carelessness of transcribers might equally well occasion a possible duplication by mistake of the first letter ᾱ̃ in ἡμᾶς. To which may be added that the same three MSS. which retain ᾱ̃ also support the omission of οὖν after στήκετε, thus indicating that they understood the passage to mean, "In the liberty (therefore) where-with Christ made us free stand firm." For a similar construction, see 2 Cor. i. 24, "For in the faith ye stand

firm" (τῇ γὰρ πίστει ἐστήκατε).¹ A trifling inconsistency might therefore be imputed to those who follow the lead given them in one particular and deviate from it in another.

But, if the relative be retained, *is* the verse as easy of solution as it ought to be to render the grounds of retention decisive? Dr. Ellicott translates it, "Stand fast then in the liberty for which Christ made us free, etc." He thus refuses to let οὖν stand after τῇ ἐλευθερίᾳ, and then gives the sense as though it did thereby making S. Paul break all rules of syntax, like the veriest tyro, by deferring a particle like οὖν to the end of a fairly long sentence. According to Dr. Lightfoot, the words are best taken with the preceding verse (the last of the chapter before), which will consequently run as follows: "Wherefore, brethren, we are not children of *a* (any) bondwoman, but of *the* free, by virtue of the freedom wherewith Christ made us free"; or else, "but of *her* who is free with that freedom wherewith Christ made us free." "The latter," it is added, "is perhaps the simpler construction." And yet who, impartially perusing the two renderings, and having to select one, would not infinitely prefer the former? The second, to read harmoniously, should run, "wherewith Christ made *her* (not *us*) free." And in favour of the first is the circumstance that ἡ ἐλευ-

¹ In 1 Cor. xvi. 13, we find the preposition ἐν and its case used with the same meaning, "Stand fast in the faith" (στήκετε ἐν τῇ πίστει).

θερά occurs several times in the previous verses, meaning "the freewoman," and always absolutely, without any explanatory appendage.

But now, supposing that *ἡ* be omitted, in obedience to the almost unanimous authority of the older MSS., is it a fact that then "the reading is so difficult as to be almost unintelligible," that "it is difficult to give an interpretation to the words which is not either meaningless or ungrammatical"? I do not think so.

1. In the first place, what is the force of the article in *τῇ ἐλευθερίᾳ*? In the 13th verse of this same fifth chapter we read as follows: "For ye were called for freedom (*ἐπ' ἐλευθερίᾳ*), brethren, only make not this freedom of yours (*τὴν ἐλευθερίαν*) into an occasion to the flesh"; the term "freedom" only having the article in the second instance, because it recalls the first use of it.¹ And in exactly the same manner the "freedom" of our present passage has the article, because it refers to and recalls the parallel idea expressed in the words preceding, "(We are children) of the freewoman (*τῆς ἐλευθέρης*)." Hence *τῇ ἐλευθερίᾳ* is "this freedom of ours." A slight additional proof that it is "*our*," not "*His* (*i.e.* Christ's), freedom," that is here intended, is the true order of the words that follow, *ἡμᾶς Χριστός*,

¹ Dr. Ellicott (see his note on Gal. v. 8) seems to regard as doubtful in the New Testament the use of the article to denote "this aforementioned so-and-so." But see 2 Cor. i. 24, 1 Tim. i. 5, *et saepe*. When this same 13th verse ends with, "But by means of love serve one another," the reason we find *διὰ τῆς ἀγάπης* seems to be that it is a reference to *δι' ἀγάπης* in ver. 6.

not Χριστὸς ἡμᾶς, whereby “us” is brought emphatically to the forefront in connection with “freedom,” while “Christ” is deferred for more immediate connection with the verb “freed.”

2. In the second place, what is the exact significance of the dative case, τῇ ἐλευθερίᾳ? The sense is not “in or into freedom”; that would require εἰς τὴν ἐλευθερίαν, as in Rom. viii. 21, “The creation itself also *shall be freed* from the bondage of corruption *into the freedom* of glory¹ pertaining to the children of God.” Nor is it “for freedom”; that would be ἐπ’ ἐλευθερίᾳ, as in verse 13, “For ye were called *for freedom*, brethren.” Nor is it barely, as Dr. Alford and the Revisers render it, “with liberty or freedom”; no article would then be requisite. Nor is it, in union with the verb, a cogent Hebraism, like ἐπιθυμία ἐπεθύμησα (Luke xxii. 15), or παραγγελία παρηγγέλλαμεν (Acts v. 28), meaning that He “surely and entirely made free,” “freed with a perfect freedom,” “gave fullest liberty”; for here again no article would be required, and the substantive and verb would be contiguous. Nor is it, lastly, “with, or by, or by virtue of, His (Christ’s) liberty”—the freedom which is His by right; or as the genuine Son of the freewoman, the Jerusalem above, whence He came and whither He went; or as the impersonation of the new covenant of freedom; or which He assumed from all Jewish legalities. For, not to argue that Christ was born under the

¹ Notice the contrast here intended.

law (iv. 4), and circumcised, and never has this attribute of freedom applied to Himself, it has been shown already that the special reference of the article to what precedes would thus be lost sight of. We are therefore reduced to taking the words in the sense of "with this freedom," "with this freedom of ours," sc. as children of the freewoman (cf. iii. 29), the dative being a cognate one to the verb that follows. "God sent forth His Son . . . born under law, that He might redeem those under law, that we might receive from Him our adoption as sons" (iv. 4, 5).

From the above considerations it results that the first clause of the verse should be rendered thus: "With this freedom of ours Christ freed us, or, made us free." This freedom He gave us; with this freedom He endowed us. And at once there recurs to mind ch. ii. 4: "Our freedom which we have (which is ours) in Christ Jesus (τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ)." To reject this liberty, and become again subject to the crude and elementary conditions of the times of darkness (iv. 3, 8-10), is to become discarded members of Christ, and exiles from grace (v. 4). Compare, for the sentiment and the verb, John viii. 31-36, "Jesus said . . . Ye shall know the truth, and the truth shall make you free. They answered Him . . . How sayest Thou, Ye shall become free? Jesus answered them . . . If the Son shall have made you free, ye shall be free indeed"; Rom. viii. 2, "The law of the Spirit of life in Christ Jesus

made (or set) me free from the law of sin and of death " (cf. ver. 21, vi. 18-22); 2 Cor. iii. 17, "Where there is the Spirit of the Lord, there is liberty."

Uniting then the passage in debate with verses 26 and 31 of the preceding chapter, we find the following connection of thought and structure: "The Jerusalem that is above is free, which is *our* mother. . . . Wherefore we are not children of a bondwoman (maidservant), but of the freewoman. With this freedom of ours Christ made us free. Stand fast therefore (cf. Phil. iv. 1; 2 Thess. ii. 15), and become not again involved in, do not again subject yourselves to, a yoke of servitude."

VIII.

The Adversaries of Truth.

Gal. v. 7-12.—⁷ Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι; ⁸ ἡ πεισμονή, οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς; ⁹ μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ. ¹⁰ ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ παράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἐὰν ᾖ. ¹¹ ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. ¹² ὅφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

“YE were running well. Who has hindered you from letting yourselves be persuaded by truth? That persuasion, comes it not from Him Who calleth you? ‘A little leaven leavens the whole lump.’ I am persuaded of you in the Lord, that ye will make no change in your principles. But he who is troubling you will undergo the judgment, whosoever he be. But I, brethren, if I still preach circumcision, why am I still persecuted? In that case the stumbling-block of the Cross has been done away with. Would that they also may be cut off who stir you up to insurrection!”

In this passage we have very nearly a reproduction

of verses 6-10, in the first chapter, and there is an evident allusion in it once more to the charges afloat against the Apostle.

"*Ye were running well.*" Cf. ii. 2. You were making good progress in the Christian course. "So run that ye may obtain" (1 Cor. ix. 24).

"*Who has hindered your listening to the persuasion of truth?*" Cf. iii. 1: "Who has bewitched you (τίς ὑμᾶς ἐβάσκανε, aor.)?" The verb ἐγκόπτειν is found in the similar sense of "hindering," "hampering," "impeding," in Acts xxiv. 4, Rom. xv. 22, 1 Thess. ii. 18, 1 Pet. iii. 7; the two last examples running as follows: "And Satan hindered us"; "That your prayers be not hindered." For ἀληθεία μὴ πείθεσθαι, see Rom. ii. 8. The present infinitive, and the absence of the article, suggest that the "truth" here denotes the appeal of this Epistle (cf. iv. 16).

"*That persuasion, is it not derived from Him Who calleth you?*" From God, that is, not from man. Cf. Acts v. 38, 39: "If this design or this work be of men (ἐξ ἀνθρώπων), it will be put down; but if it is of God (ἐκ Θεοῦ), ye will not be able to put them down." The simplest way to interpret the above sentence seems to be thus to regard it as a question, the position of ἡ πεισμονή at the beginning being due to its being an echo of πείθεσθαι just before. That one question should follow another without further intimation is most natural to S. Paul. See iii. 2-5, where the reasoning resembles the present, and where a whole string of

undistinguished questions ensues ; and notice especially the analogy of the last verse : "He therefore Who supplieth to you the Spirit, and worketh mighty works in you, (does He thus act) in consequence of works of law or of hearkening to faith (ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως) ? " Cf., too, Rom. ii. 21.¹ Far less satisfactory, as finding less support in what precedes, is the rendering : "The persuasion, or influence at work, is not derived from Him Who calleth you." The influence, that is, which has impeded your listening to and complying with truth. To the persuasion of truth would then be opposed a counteracting persuasion, which, to whomsoever due, was certainly not due to God the Caller.²

In regard to the active meaning of *πεισμονή* here adopted, it is very difficult to decide between an active and passive meaning. On the one hand, the Greek expositors who have interpreted this passage, no doubt somewhat tentatively, are for a passive meaning. And, although we have no classical examples of the term, we may well compare it with such words as *πλησμονή*, "fulness" (Col. ii. 23), *ἐπιλησμονή*, "forgetfulness" (James i. 25 ; Sirach xi. 27), *χαρμονή*, "joyfulness," which are evidently derivatives from the perfects passive, *πέπλησμαι*, *ἐπιλέλθαι*, *κέχαρμαι*. According

¹ This passage is best, but not necessarily, taken interrogatively.

² If for *μὴ πείθεσθαι*, ἢ *πεισμονή*, we substitute any two other homogeneous terms, such as *μὴ πιστεύειν*, ἢ *πίστις*, we see at once that the interpretation given above is the most natural one.

to which, *πεισμονή* would properly signify "persuadedness," "conviction," "acquiescence," "assent." On the other hand the usage of the early Greek Fathers, when they employ the term independently, is decidedly in favour of the active meaning. Ignatius (*Rom.* 3), Justin Martyr (*Apol.* i. 53), Epiphanius (*Haeres.* xxx. 21), Chrysostom (*on 1 Thess.* i. 4), all employ the word actively for "persuasion." Thus Justin Martyr: "Judging these (prophecies) sufficient for the persuasion (*εἰς πεισμονήν*) of those who have ears to hear and understand." So too Apollonius, a grammarian who lived 140 B.C., says (*De Synt.*, p. 195. 10), in a passage much to the purpose: "The persuasion from one another to one another (*τὴν ἐξ ἀλλήλων πρὸς ἀλλήλους πεισμονήν*)." ¹ On the whole, therefore, with some hesitation, I have preferred to adopt, as more natural in its connections, the active sense.

By "Him Who calleth you" is of course meant God, as in other places. Compare i. 6. "The present is preferred here to the aorist," in the words of Dr. Lightfoot, "because the stress is laid on the *person* rather than on the *act*."² Cf. 1 Thess. v. 24, "Faithful is He Who calleth you, Who also will do it." For the force of *ἐκ* in this phrase, see Rom. ix. 11, "That the purpose of God, according to election, might remain, not

¹ See Dr. Ellicott's *Commentary on S. Paul's Epistle to the Galatians*.

² Unless, indeed, the *present* nature of the "persuasion" accounts for it.

due to works (ἐξ ἔργων), but to Him Who calleth (ἐκ τοῦ καλοῦντος)." Compare also Acts v. 38, 39 (quoted above), Rom. ii. 29.

"*A little leaven leavens the whole lump.*" This proverb is also found in 1 Cor. v. 6, where the leaven is further described as "the old leaven," *i.e.* the leaven of the old heathenism, "the leaven of vice and wickedness," and evidently has reference to the fornication which had been committed by one individual within the Christian Church of Corinth. Here, in connection with the words τίς ὑμᾶς ἐνέκοψεν, it as evidently refers to the taint of Judaism at its first introduction by one or two professors. Just as, in the former case, the importation of old heathen enormities was in danger of corrupting the whole society, so, in the present instance, is the admixture of old Jewish obligations in danger of perverting the whole system of Galatian Christianity. The leaven will thus signify, not the *person*, but the *thing*, as also appears from Matt. xvi. 6, 11, 12, where "the leaven of the Pharisees and Sadducees," in being reprobated, is explained to mean their "doctrine."

"*I am persuaded of you in the Lord, that ye will make no change in your principles.*" S. Paul heads the sentence with an emphatic ἐγώ, much as, in verse 2, he begins with, "Behold, *I Paul* say to you." It is as if he said, "*I* (that there be no mistake about *me*) trust you will remain unvitiated." As one whose name carries weight, and has been mixed up with circumcision, he feels it incumbent upon him to personally emphasise

his utterances on the subject. There is probably in *πέποιθα* a play upon *πείθεσθαι, πεισμονή* (cf. iv. 17, 18). For *εἰς ὑμᾶς*, "in regard to you," see iv. 10, "I have my fears of you, lest by any means I have laboured idly (*εἰκῇ*) in regard to you, or on your account." See, too, vi. 4, etc.; and compare, for the whole sentence, 2 Thess. iii. 4, "Now we trust in the Lord regarding you (*ἐφ' ὑμᾶς*), that what we enjoin upon you you both do and will continue to do."

"Ye will adopt no new principles, be actuated by no other spirit," than what you had before: so continuing *unleavened*. For *ἄλλο*, compare i. 7. And for the phrase, Phil. iii. 15 (cf. ii. 5), "Let as many of us therefore as are perfect be actuated by these principles (*τοῦτο φρονῶμεν*); and if in any point ye are of another, or a different, spirit (*εἴ τι ἑτέρως φρονεῖτε*), this point also will God reveal to you." The ordinary classical sense of *ἄλλοφρονεῖν* is, "to be out of one's mind, demented." See Hom. *Il.* xxiii. 698, *Od.* x. 374, Herod. v. 85. In Herod. vii. 205, I take its meaning to be the same, though it has been usually interpreted differently: "And they being driven out of their minds, or beside themselves (*ἄλλοφρονέοντες*), proceeded to send them."

"But he who is troubling you will undergo the judgment, whosoever he be." For *ὁ ταρασσων ὑμᾶς*, see i. 7; and for *βαστάσει*, vi. 5, 17. The present sentence might still depend on *πέποιθα ὅτι*, the *δέ* standing in opposition to an unexpressed *μέν* after *εἰς ὑμᾶς*, but is perhaps better read separately. See Rom. xiii. 2. As

for the judgment here spoken of, does it mean the Divine sentence, or one passed by the Church in the interests of discipline, such as is described in 1 Cor. v. 3-5, 12, 13, where the case of the fornicator is in question? Undoubtedly, I think, the former. For the use of τὸ κρίμα, without any qualifying epithet, seems to necessitate a recourse to its technical sense, and this technical sense is plainly set forth in such passages as Rom. ii. 2, 3, iii. 8, xiii. 2, 1 Cor. xi. 29, as the Divine, and not an ecclesiastical, judgment. Nor is it clear that Jewish teaching would, like fornication, subject a man to excommunication. Besides, in i. 8, 9, such judgment has been already imprecated: "Let him be anathema!"—and this (verse 10) from God. The Apostle here therefore declares that the disturber of the Galatian Church, be he who he may, will be obnoxious to the Divine condemnation. Cf. vi. 7.

"*But I, brethren, if I still preach circumcision, why am I still persecuted?*" Or, "But as for me, brethren." Once more, as in verse 10, the Apostle dissociates himself by an uncompromising ἐγώ from the sinister influence at work: "But (that there be no mistake about me) I, brethren." Or, we might thus find a link with what precedes: "Whosoever it be, were it *I myself*; but I, etc." (Cf. i. 7-9, and, for ἔτι, i. 10.) Each moment S. Paul feels that his name is in danger of, or is actually, being cited on the side of circumcision. Hence this reiterated self-assertion (verses 2, 10, 11), in disproof of the allegation. A quite sufficient reply

to it is an appeal to the logic of facts, and an intimation of the persecution he suffers at the hands of the Jews (cf. vi. 12).

"In that case the stumbling-block of the Cross has been done away with." The particle ἄρα is simply inferential, not meaning "then after all," or "so it appears!" but, as in 1 Cor. v. 10, vii. 14, etc., "in that case it follows that." If, that is, I am preaching circumcision, *then* that which was the stumbling-block and cause of offence to the Jews, namely, the Cross of Christ, as the instrument of salvation, is superseded and relegated to the things of the past. But if so, with the cause of offence all ground for persecuting me has gone too. Why am I then still persecuted? Proof positive *this*, that I do *not* preach circumcision. Of course τοῦ σταυροῦ defines τὸ σκάνδαλον, and has nearly the same force as if it had been put in apposition; the stumbling-block was the Cross, or at least was derived from, or occasioned by, it. Cf. 1 Cor. i. 23, "*We* preach Christ crucified, to Jews a stumbling-block, to Greeks folly."

"Would that they also may be cut off who stir you up to insurrection." For ὀφελον, see 1 Cor. iv. 8, 2 Cor. xi. 1. As we see from Acts xvii. 6, xxi. 38, the meaning of ἀναστατοῦν is "to incite to revolt or insurrection"—the insurrection being in the former instances against the Roman Empire, and in the present against Christ. It is possible that the use of the word here by S. Paul for the Judaisers is due to a keen recollection of its late application to himself and his friends, as "the agitators

of the world" (Acts xvii. 6),¹ in which case it will be another testimony to the early date previously assigned to this Epistle.

It has been found very difficult to decide the meaning of ἀποκόψονται. The Greek Fathers and many modern commentators² have taken the verb in the technical sense of "mutilating or castrating oneself," as we find in Deut. xxiii. 1, ἀποκεκομμένος, "an eunuch." See also Justin Martyr (*Apol.* i. 27): "Certain mutilate themselves (ἀποκόπτουναί τινες)." To show (it is said) the depth of his contempt for circumcision, as of any saving value, the Apostle mentions a practice which would be well known to the Galatians from their heathen days, and was in vogue in *their* country, and expresses a wish that these troublers of their peace would not only circumcise themselves, but go one step further on the backward road from the Gospel of grace, and altogether mutilate themselves; as they assigned such virtue to the Jewish rite, why not assert the like virtue for the Gentile rite as well? The one was as seriously practised as the other, and both supposedly for the good of their votaries. Why, he would say, do the thing by halves, either in a physical or religious point of view? No language could have expressed more clearly than this the entire abnegation of his national ceremonies by the *Jewish* Apostle

¹ Two verses later occurs ἐτάραξαν, which may be compared with ὁ ταράσσειν ὑμᾶς above.

² See especially Dr. Lightfoot on the Epistle to the Galatians.

(cf. iv. 9), to whom such self-mutilation must have been abominable, or have proved more fully his sincerity when he went on to say: "For *ye* were called for *liberty*, brethren," liberty from all carnal rites and ceremonies, Jewish or heathen, even for "the evangelic liberty with which Christ has made us free" (ver. 1).

But there are objections to this view. (1) It is scarcely the language of a gentleman, as S. Paul most truly was. (2) No mention is made of the practice elsewhere in his Epistles. If we read, in Phil. iii. 2, 3, "Mark the concision (τὴν κατατομήν), for *we* are the circumcision (ἡ περιτομή)," it is simply the spiritual application of the latter term that reduces its carnal namesake to a mere *cutting* in the flesh. (3) The *καί* would have been more in place, had the *practice* rather than the *preaching* of circumcision been before specified. (4) We should rather have expected the past than the future tense in such a wish (cf. 1 Cor. iv. 8; 2 Cor. xi. 1).

Whereas (1) the ordinary sense of ἀποκόπτειν, in the Septuagint, the New Testament, and the Classics, is "to cut, hew, or lop off." Thus, in Mark ix. 43, 45—a passage to be compared with the present—we have: "If thine hand, if thy foot, *cause thee to stumble* (or *offend*), *cut it off* (ἐὰν σκανδαλίζῃ σε, ἀπόκοψον αὐτήν, or αὐτόν)." (2) "The future middle is often used in a purely passive sense" (Madvig's *Greek Syntax*, § 83). Cf. 1 Cor. x. 2. (3) The close analogy of this passage to i. 6-10 (cf. ver. 10 *supra*) indicates that the "anathema" of those verses is being repeated. (4) The *καί*, follow-

ing on *σκάνδαλον* and *καταργεῖσθαι*, "to be made to cease" (comp. ver. 4 with Rom. ix. 3), shows the wish to be that these agitators *also*, as *σκάνδαλα* (cf. ver. 7), may be—not excommunicated, but—cut off, brought to an end. So Ps. lxxvi. 9 (Sept.), "Will He to the end cut off, cause to cease (*ἀποκόψει*), His mercy?" Arist. *Rhet.* iii. 8, 6, "But the last line ought to break off, end (*ἀποκόπτεσθαι*), with a long syllable." And Plutarch (*Demosth.* 25) speaks of a person's voice coming to an (*abrupt*) close (*ἀποκέκοπται*). Such then we conclude to be the meaning here.¹

¹ I may just mention, to save others a possible conjecture ("would they may mourn for it"), that, where we find in Eur. *Tro.* 623, *κάπεκοψάμην νεκρόν*, "and I besides made mourning for the dead," the verb is *ἐπικόπτειν*, not *ἀποκόπτειν*.

IX.

The Two Burdens.

Gal. vi. 1-5.—¹ Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρωπος ἓν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ² ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. ³ εἰ γὰρ δοκεῖ τις εἶναί τι, μηδὲν ὢν, φρεναπατᾷ ἑαυτόν. ⁴ τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. ⁵ ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

“BRETHREN, if even a man have been taken previously in any trespass, do you who are spiritual reform such an one in the spirit of meekness, looking each to thyself lest even thou shouldest be tempted. *Bear ye one another's burdens*, and so will ye accomplish the law of Christ: for if a man thinks himself to be something, while he is nothing, he deceives his own mind. But his own work let *each* make good, and *then* a man will have his boast in relation to himself alone, and not to his neighbour: *for each will bear his own load.*”

"If even a man have been taken previously in any trespass." If, that is, this is not the first time he has been found guilty of a certain trespass. The ordinary rendering of the clause is: "If a man be overtaken in any trespass" (R.V.); if, that is, according to Dr. Ellicott, he be caught before he can escape, red-handed, *flagrante delicto*; or, according to Dr. Lightfoot, be surprised, detected, in the act of committing any sin, so that his guilt is placed beyond a doubt. There are, however, two fatal objections to this rendering: (1) It gives a shade of meaning to the verb nowhere else found; the verb often means "to get the start of, be beforehand with, forestall, anticipate," never "to overtake," much less "to surprise"—a sense which appertains to *καταλαμβάνειν* (cf. John viii. 4). (2) It entirely fails to account for the presence of *καί*, "even"; the trespass *must* be known to be taken notice of, and it in no way *adds* to its enormity that the man was surprised or overtaken in it.

The primary meaning of *προλαμβάνειν* is "to take before," that is, at a point of time prior to the period under consideration. Take, for example, Demosth. *Olynth.* B (20. 21): "If any of you fancies that he (Philip) will gain possession of the state (or empire) through *having previously taken* the forts and harbours and such like, he is wrong in his fancy." Here the *προ* in *προειληφέναι* bears reference to the subsequent possession of the state or empire. So in Wisdom xvii. 16 (*Προληφθεὶς τὴν δυσάλυκτον ἔμενευ ἀνάγκην*), the

initial verb means either "having been caught before escape," with a reference to the *δυσάλυκτον* following, or simply, according to its other general meaning, "having been got the start of, forestalled," but not "overtaken" or "surprised"; and the sentence should be translated, "Having been *forestalled*—and so *prevented* from escape—he was abiding the hardly-avoidable destiny." This is the only place where *προλαμβάνειν* occurs in the Septuagint, but it is found twice, besides the present passage, in the New Testament. Thus, in Mark xiv. 8, Jesus says of the woman who poured the precious ointment upon His head, "She took beforehand My body to anoint it for its burial," or else, "She was beforehand to anoint (anticipated the anointing of) My body for its burial"; either of the two meanings of the verb being here possible, and the *προ* in *προέλαβε μυρίσαι* being prospective in regard to the subsequent entombment. Again, in 1 Cor. xi. 21, it is said of those who assembled to eat the Lord's Supper, that "each one takes beforehand, or forestalls, anticipates, in his eating (*προλαμβάνει ἐν τῷ φαγεῖν*), his own supper"; instead of taking a Lord's Supper, he is taking his own supper by anticipation, and so eating heartily, as though to obviate the necessity of another supper afterwards; *προ* thus having reference, not to others, sc. "before others," but to the central thought of the occasion, his own private meal.

And the prefix has doubtless a similar force in the present case. "A *certain* offence" is now in question: *ἐν*

τινι παραπτώματι, not ἐν παραπτώματι simply. In regard to this offence a man has been taken or found guilty at a previous period. It is not merely ἐὰν ληφθῇ, "if he has been taken," according to a frequent use of that verb, but ἐὰν προληφθῇ, "if he has been previously taken," if he has previously committed the trespass under consideration at the time; just as we have ἔγραψα (vi. 11), "I wrote," προέγραψα (Eph. iii. 3), "I wrote previously." Thus, and thus only, is the insertion of καί, "even," satisfactorily accounted for: "If he has been *even* taken or found out *before this*"; not now for the first time, but *even* previously. The repetition makes the offence more grievous, and so adds point to the injunction laid upon "the spiritual" (cf. v. 25) among the Galatians: "Do *ye* who are spiritual reform (καταρτίζετε) such an one in the spirit of meekness and gentleness, looking each to thyself, keeping each a look-out on thyself (σκοπῶν σεαυτόν), lest even thou shouldest be tempted."

"*Ye who are spiritual.*" That is, spiritually-minded, of a spiritual nature, as opposed to σαρκικοί, of a fleshly nature. There is undoubtedly here an allusion to the close of the preceding chapter (v. 25, 26), where the Apostle instances how those who are spiritually alive are *not* to behave in their mutual relations: "If," he says, "we are spiritually alive, let us also walk spiritually; let us not show ourselves vain-glorious, defying *one another*, envying *one another.*" *Here* he indicates how the spiritual *are* to act towards one

another: "Ye who are spiritual reform the fallen, bear *one another's* burdens." "In a *spirit* of meekness" may possibly be a slight play upon the expression, "Ye who are spiritual."

"*Bear ye one another's burdens.*" Give mutual assistance in one another's arduous duties. A general rule comprising the case given above: as he who reforms himself bears his own burden (*see below*), so does he who reforms his brother bear his brother's burden. By ἀλλήλων τὰ βάρη are not meant, therefore, the burdens or weights of one another (in which case the singular βάρος would probably have been employed); nor the inflictions imposed by one on another, for neither of these explanations adequately fits in with "bearing *one's own* load"; nor, again, the troubles, distresses, privations, with which one and another are weighted and oppressed, for this is a force of βάρος never found in Scripture, and very seldom elsewhere.¹ What is meant is this: Take upon you, charge yourselves with, undergo, one another's onerous tasks, duties, obligations; and such an one, as before intimated, is amendment of life for the transgressor. This is his burden, his bounden duty; it is incumbent upon him to amend; but he is weak, and the burden is heavy; help him.² Thus we perceive the

¹ *E.g.* Æsch. *Pers.* 945-6: "Burdens or woes of the city (βάρη πόλεως)."

² As a modern illustration, take the instance of certain Liverpool clergy, who walk with the penitent drunkards of their flocks night after night, in order to help them to keep out of the way of temptation.

connection between what has gone before, and this maxim of more general application.

As examples of this use of *βάρος* in Scripture, take Acts xv. 28, "For it seemed good to the Holy Ghost and to us to lay upon you no further *burden*, *i.e.* task or obligation, than these matters of course (*τούτων τῶν ἐπ'ἀναγκῆς*), abstinence from things offered to idols, and from blood, and from things suffocated (*πνικτῶν*),¹ and from fornication"; Rev. ii. 24, "But to you I say, the rest at Thyatira, as many as have (or possess) not this teaching, being those who have not acquired the deep things of Satan, as they term them: I lay upon you none other *burden* or obligation, save this, Hold fast that ye have (cf. iii. 11), until I am come"; Eccles. xiii. 2, "Do not lift upon thee a *burden*, or engage in an arduous and uncalled-for task (*βάρος ὑπὲρ σέ μὴ ἀρῆς*), and avoid dealings with a mightier and wealthier man than thyself." Compare Demosth. 156. 6: "Having taken upon him a greater load, *i.e.* undertaken a heavier task, than his strength will bear (*μεῖζον φορτίον ἢ καθ' αὐτὸν ἀράμενον*)." S. Paul's use of the cognate forms of speech appears in 2 Cor. i. 8, v. 4, xi. 9, xii. 17; 1 Thess. ii. 6, 9; 2 Thess. iii. 8; 1 Tim. v. 16. A good example of both substantive and verb occurs in Matt. xx. 12, where the labourers in the vineyard complain against the householder that, "These last have done one hour's work (*μίαν ὥραν ἐποίησαν*),² and thou hast

¹ That is, in any way, natural or artificial (cf. Mark v. 13), because the blood is still in them (*vide* Lev. xvii. 10-14).

² Cf. Plato, *Phileb.* 50 D, "Now therefore say whether thou

made them equal to us, *who have borne the day's burden or task* (τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας) and the burning wind." The meaning here appears from the contrast. But in 2 Macc. ix. 10, βάρος means simply "weight": "Owing to the *intolerable burden or weight* (ἀφόρητον βάρος), *i.e.* oppressiveness, of the smell."¹ So too in 2 Cor. iv. 17: "An eternal *weight* of glory."² This is one of those half-abstract terms, the force of which eminently depends upon the context; but where the fulfilment of the *law* of Christ is in question, the usual technical signification in such a connection is certainly the most appropriate.

For the use of the verb in a phrase of similar social import, we may refer to Rom. xv. 1, where S. Paul declares that, "We who are strong ought to *bear* (βαστάζειν) the infirmities of the feeble, and not to please ourselves"; *i.e.* we ought, not to bear with, but to take upon us, tax ourselves with, undergo by a voluntary subjection of ourselves to them, those moral defects in the region of faith which prevent doubters from the enjoyment of many of God's good gifts (cf. xiv. 2, 21). "Who is weak, and I am not weak?" asks the Apostle wilt let me go, or wilt do midnight work, make a midnight of it (μεσας ποιήσεις νύκτας)." The other classical parallels adduced by Liddell and Scott turn out, upon examination, to be no parallels. In Demosth. 392. 17, it is ἐμποεῖν, not ποιεῖν; and in Thuc. vii. 28, it is ποιείσθαι.

¹ We are told that the whole army was burdened or oppressed βαρύνεσθαι) by his smell through his putridity.

² It is contrasted with "the momentary *lightness* (τὸ ελαφρόν) of our affliction."

elsewhere (2 Cor. xi. 29). And Christ "assumed (ἐλαβε) our weaknesses, and *underwent* (ἐβάστασε) our diseases" (Matt. viii. 17). How opposite the conduct practised by the professors of the old law (Luke xi. 46), "Woe unto you lawyers, for ye lade men with loads (=tasks) *hard to be borne* (φορτία δυσβάστακτα), and ye yourselves touch not the loads with one of your fingers!"

"*And so will ye accomplish the law of Christ.*" As Dr. Lightfoot has pointed out, S. Paul seems purposely to have made use of the legal nomenclature in the present passage, a commentary upon which is in some sort presented in the succeeding paragraph (vers. 12, 13). Superimposed burdens? Yes, but one another's burdens. The law? Yes, but the law of Christ. Others might try to impose burdens in order to the complete observance of the law (cf. Acts xv. 28; Rev. ii. 24). "*These compel* you to become circumcised." But "not even those who become circumcised keep the law" (vers. 12, 13). *I* say, declares the Apostle, bear one another's burdens, and so you will perfectly fulfil the law of Christ, not only incompletely, and in a certain measure, as those do who observe the commandments, but to perfection; you will fill up, complete, perfect—such is the force of ἀναπληρώσετε (cf. 1 Cor. xvi. 17; Phil. ii. 30; 1 Thess. ii. 16)—your observance of Christ's law, of which the very sum and substance is mutual love (cf. v. 14; Rom. xiii. 8-10). Compare, in regard to this completeness and perfection of performance, Christ's words, in Matt. xix. 16-22, to

the young man who asked Him what good thing he should do to obtain eternal life: "If thou wishest to enter into life, observe the commandments." "All these have I kept," says the inquirer; "what yet do I lack?" "If thou wouldest be *perfect*," is the reply, "go, sell thy substance, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me."

It may be noted, in passing, that the authority for ἀναπληρώσετε, "ye will fulfil," and for ἀναπληρώσατε, "fulfil ye," is nearly equal. But the context almost compels us to adopt the former. To say βαστάζετε, "be ye bearing"—a continuous and interminable line of action—"and so fulfil then and there," is a contradiction in terms.

"For if a man thinks himself to be something, while he is nothing, he deceives his own mind." This sentence depends on the emphatic οὕτως. So and so only will ye attain completeness in Christ's law; for if a man fancies himself to be something great (cf. ii. 6), a πνευματικός, without doing anything to justify that opinion, he is merely under a mental delusion, a hallucination he is deceiving, not to say others, but his own mind. The force of μηδὲν ὧν is "while all the time he is nothing"; it is a part of the hypothesis. Had it lain outside the hypothesis and represented an absolute fact, "Inasmuch as he is nothing (he deceives himself)," we should have had οὐδὲν ὧν, as in 2 Cor. xii. 11, Εἰ καὶ οὐδὲν εἰμι (= οὐδὲν ὧν), "Although I am (really)

nothing." So in the analogous passage of James i. 26 : "If any one thinks himself to be religious, while (all the time) he does not (μή) bridle his tongue, but *deceives his heart* (ἀπατῶν καρδίαν αὐτοῦ), this man's religion is vain." It is the same in Plato, *Apol.* 41 E, "If (my sons) think themselves to be something, while (all the time) they are nothing (μηδὲν ὄντες)," i.e. without being anything, without doing anything to justify that opinion, "do ye reproach them just as I do you, because . . . they fancy themselves to be something, while (all the time) they are worth nothing (ὄντες οὐδενὸς ἄξιοι)." The second time the word is οὐδέν, not μηδέν, because it is no longer connected with a hypothesis, but has become part of a fact on which action is based.¹

"*But his own work let each one make good.*" The Apostle passes, from advising men to help their neighbours, to the recommendation to every one carefully to look after his own progress : the δέ marking the transition from the discussion of mutual assistance to that of self-help, just as, in verse 6, it again marks the transition from the discussion of self-help to that of mutual assistance. On the one hand, if *real* Christians, help one another in the fulfilment of duties, where help is needed. On the other, amid work for others, neglect

¹ Whether δοκεῖν εἶναι τι signifies "to think oneself to be something," as here, or "to be thought to be something," as in ii. 6, and in Plato, *Gorg.* 472 A, can only be decided by the context. Here ἐαυτὸν, above τοῖς δοκοῦσι (ii. 2), settles the point.

not yourselves, by *each one* making good, rendering approved, establishing the quality of, his own work, ensuring its soundness and excellence. Such is the import of δοκιμάζειν.¹ Compare 1 Cor. xi. 28, "But let a man qualify himself (δοκιμαζέτω ἑαυτόν)"; 2 Cor. xiii. 5, "Establish your character (δοκιμάζετε ἑαυτούς)."

"And then will a man have his boast in respect of himself alone, and not of his neighbour." And then, *i.e.* so, or, after that, as in Matt. v. 24, "And then, *i.e.* so, or after that, come and offer thy gift." Each will then have in himself alone, and not in his neighbour, the ground of his boasting (*cf.* ver. 3); the boast he will be able (or entitled) to make will turn solely on his own self-improvement, not on his improvement of his neighbour. For ἀλλήλων . . . τὸν ἕτερον we might compare Rom. xiii. 8, 9, "Owe no man anything but to love one another (ἀλλήλους); for he who loves his neighbour (τὸν ἕτερον) hath fulfilled the law." There almost seems an ironical reflection on the above sentence in verse 13, "They wish to have you circumcised, that they may *boast* in your flesh."

Two points call for consideration here: (1) Καύχημα is "a boast," much like καύχησις, not "a matter of boasting," "a ground or subject for boasting." This especially appears from 2 Cor. v. 12 (*cf.* xi. 12), "Giving you means for *a boast* (ἀφορμὴν . . . καυχήματος) on our behalf." And, "to have or possess a boast," here, and in Rom. iv. 2, is simply the Greek idiom for "being

¹ Cf. δοκιμή (Rom. v. 4, etc.).

able to boast," "having a ground of boasting." If there is any distinction between *καύχημα* and *καύχῃσις*, it is merely that between "a boast" and "boasting"; just as *αἴτησις* means "request or demand," *αἴτημα* "a request or demand," *δέησις* "entreaty," *δέημα* "an entreaty," *ἀσθένεια* "weakness," *ἀσθένημα* "a weakness," etc. (2) *Εἰς τὸν ἕτερον* must be precisely analogous in meaning to *εἰς ἑαυτὸν*, and therefore can no more signify "by comparison with others," than the latter can signify "by comparison with himself." The two mean, "with reference to himself," "with reference to his neighbour"; *εἰς* marking the *drift* or *scope* of the boast (cf. ii. 8, 9, iv. 11, v. 10; 2 Cor. x. 13, 15, 16, xi. 10). The *object* of a boast is expressed by *ἐν* (cf. vi. 13, 14, etc.), the *subject* by *ὑπέρ* (cf. 2 Cor. v. 12, vii. 4, viii. 24, ix. 3, xii. 5).

"*For each one will bear his own load.*" For each—*ἕκαστος* of the verse before being recalled and repeated—will then undergo his own task, fulfil his own obligations. If every man make good his own work, none will have cause to boast save on the score of himself, for each will be shouldering his own load, helping himself. Accordingly, it is not meant that each is appointed to bear, *must* bear, his own load, or that he *will one day* bear his own load; but the reason (*γάρ*) is given why, under the circumstances supposed, a man's boast will centre in himself alone irrespective of his neighbour, viz., because every one will bear his own load, undergo his own appointed task or duty. For this technical

force of φορτίον, see Matt. xi. 28, 30, "Come unto Me, all ye who labour and *are heavy laden* (πεφορτισμένοι), and I will relieve you. . . . For My yoke is easy, and *My load*, or the task I impose (τὸ φορτίον μου), is light"; xxiii. 4 (Luke xi. 46), "They fasten up *loads* heavy and hard to be borne (φορτία βαρέα καὶ δυσβάστακτα), and lay them on men's shoulders"; by which are meant imposed tasks. Compare Demosth. 156. 6, before quoted, "Having taken upon him (ἀράμενον) a greater *load* (φορτίον), i.e. undertaken a heavier task, than his strength will bear." The import is somewhat different in Ps. xxxviii. 4: "Because my transgressions rose over my head; like a heavy *load* they became heavy upon me (ὥσεὶ φορτίον βαρὺ ἐβαρύνθησαν ἐπ' ἐμέ)." Cf. also 2 Sam. xix. 35; Job vii. 20; Isa. xlv. 1; Eccles. xxi. 16.

Thus, as Dr. Lightfoot observes, we have in the two burdens two complementary truths stated, or rather two complementary duties, charity and virtue, broadly and antithetically enjoined. The liability to sin even in Christians leads S. Paul first to exhort the community to show the genuineness of their profession by helping one another in the fulfilment of their severally appointed tasks. But, then, he goes on to bid them, one and all, so to act, that none may have cause to congratulate himself save upon the satisfactory performance of *his own* appointed task. Help one another, but help yourselves, is his advice. Many are weak, and err; here is a call to aid them to do right. Better,

however, no such call, because every individual duly fulfils his own obligations.

We conclude, therefore, that the two burdens or loads are identical in meaning. To bear a burden or a load is to fulfil a task, a duty, an obligation; it may be a neighbour's, it may be one's own. And in this identity, so desirable in itself, that import of the phrase, which we were led by the context, and the legal and technical usage elsewhere, to adopt, finds its sufficient and complete confirmation.

X.

Last Words in the Apostle's Handwriting.

Gal. vi. 11-18.—¹¹ Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. ¹² ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. ¹³ οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶσινται. ¹⁴ ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται καὶ ἐγὼ κόσμῳ. ¹⁵ οὔτε γὰρ * περιτομή τι ἐστὶν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. ¹⁶ καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ. ¹⁷ τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. ¹⁸ ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. ἀμήν.

“See now in what large letters I write to you with my own hand:

“As many as wish to acquire a fair appearance by

* Al. ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε.

the flesh, these oblige you to become circumcised, *only* that they may not suffer persecution for the Cross of Christ. For indeed even those who become circumcised do not keep law; but their wish is for you to become circumcised, that they may make their boast of your flesh. But *mine* may it never be to boast, save of the Cross of our Lord Jesus Christ, whereby the world has been crucified to me, and I to the world. For neither is circumcision anything, nor uncircumcision, but a new creation. And as many as shall conform to this principle, peace be upon them and mercy, and upon the Israel of God.

"In future let no one annoy me; for *I* bear in my body the brands of Jesus.

"The grace of our Lord Jesus Christ be with your spirit, brethren. Amen."

"*See now in what large letters I write to you with my own hand.*" This short sentence has given rise to several questions, such as the following:—

1. Does the expression *πηλικοῖς γράμμασι* mean "how large, or how long, a letter" (A.V.), or "in how large letters, or characters" (R.V.)? For the former sense we have Acts xxviii. 21, "We neither received any letter (*γράμματα*) concerning thee from Judæa"; 1 Macc. v. 10, "And they sent a letter (*γράμματα*) to Judas and his brethren." Cf. 2 Tim. iii. 15, "The sacred writings (*τὰ ἱερὰ γράμματα*)."
But it is condemned on two accounts. (1) S. Paul's constant term for a letter is *ἐπιστολή* (cf. 1 Cor. v. 9, etc.). And

(2) we should have expected in that case γράμματα, not γράμμασι. Thus Herod. v. 14, "Hereupon Darius writes a letter (γράφει γράμματα) to Megabazus"; iv. 91, "Having written on it an inscription (γράμματα ἐγγράψας) to this effect." On the other hand, if we accept the latter sense, the dative is used naturally. So Luke xxiii. 38, "And there was also a title written thereon in Greek and Roman and Hebrew characters (γεγραμμένη . . . γράμμασιν);" Æsch. *Theb.* 434, "And it cries in golden letters (γράμμασιν), I will burn the city." Cf. 2 Cor. iii. 7, "But if the ministry of death engraved in written characters (ἐν γράμμασιν) on stones was with glory."

For πηλίκος, we may compare Heb. vii. 4, "But consider how great (πηλίκος) this man was"; Zech. ii. 2, "(I go) to measure Jerusalem throughout to see how great (πηλίκον) is its breadth, and how great (πηλίκον) is its length." An apt illustration of its present sense occurs in Plato, *Meno* 82 D (cf. 83 E), "Come now, try to tell me of what length (πηλίκη τις) will be the line (ἡ γραμμὴ) forming each side of that figure." The cognate ἡλίκος is found in Col. ii. 1, "For I would have you know how great (ἡλίκον) a struggle I have for you"; James iii. 5, "Behold how great (ἡλίκην) a wood (or mass of wood) how small (ἡλίκον) a fire kindles." Properly, πηλίκος asks or implies a question, ἡλίκος states a striking fact; the former is interrogative, the latter exclamatory.

2. Does ἔγραψα apply to the whole Epistle, or only

to the concluding portion of it? The verb itself, being in the epistolary aorist,¹ tells us nothing; it may apply indifferently to what precedes or what follows. If, however, we look to the Apostle's customary form of salutation, some light is thrown upon the question. His habit, like that of his contemporaries, is to employ an amanuensis for the main portion of his letters—"I Tertius, the writer of this Epistle, greet you in the Lord" (Rom. xvi. 22)—and to add in his own handwriting a salutation² and a few farewell words or sentences at the end. As soon as we find the phrase, "with my hand," we know that the Apostle has assumed the pen. See 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17. Here, then, we have the usual formula, and at once infer that "I have written to you" connotes the words following, the concluding sentences. The Apostle has taken up his pen to finish. If it be said that *ἔγραψα* has elsewhere reference only to what precedes, we may point in reply to Philem. 19, "I Paul have written, or write, with my own hand, 'I will repay.'" Compare iv. 20.

And this inference is confirmed by the first word of the sentence, *ἴδετε*, "see now," "look here"—an imperative by which attention is suddenly called to what is being said at the moment. Compare v. 2, "See now (*ἴδε*), I Paul say to you that, if ye become circumcised,

¹ Cf. 1 Cor. v. 9, 11, ix. 15; Philem. 19, 21; 1 Pet. v. 12; 1 John ii. 14, 21, 26, v. 13. Cf. Heb. xiii. 22 (*ἐπέστειλα*).

² This occurs in verse 18 of this chapter.

Christ will profit you nothing." So in this place, "See now in what sized letters I here write to you with my own hand." Of course, we may remember, the Apostle's handwriting coming in at this point in the actual letter would leave to his readers none of that difficulty which has been bequeathed to their successors.

3. How is the size of the letters to be explained? It has been supposed to mark, and to be called attention to as marking, the Pauline handwriting. It has been set down to poor eyesight, or a hand tremulous with weakness from suffering (cf. ver. 17), or a want of practice in this manual art. But perhaps a more satisfactory explanation is that which ascribes it to the felt importance of the statements, and the corresponding emphasis of their assertion; as well as to the wish to make future mistake as to his sentiments impossible. They had been misapprehended before. Look here, he says, in what large, in what unmistakable, characters I have written to you this postscript with my own hand! Note the size of the letters, and by their magnitude gauge the weight I attach to their contents! Golden words, proportionately transcribed!

"*As many as wish to acquire a fair appearance by the flesh.*" Here commences S. Paul's own handwriting. But, again, we have a sentence, simple on the surface, yet by no means to be understood at a glance.

The verb *ἐνπροσωπεῖν* seems not to occur elsewhere.¹

¹ *Εὐπροσωπίζειν* occurs in Symm. on Ps. cxli. 6, "(My words) were fair (*ἐνπροσωπίσθησαν*)."

But the adjective *εὐπρόσωπος* is found chiefly with two shades of meaning.¹ It signifies (1) literally, "fair, handsome, good-looking"; as in Gen. xii. 11, "I know that thou art a fair woman" (*γυνή εὐπρόσωπος*). Or (2), by inference from the context, "specious, plausible"; as in Herod. vii. 168, "They answered fair (*ὑπεκρίναντο εὐπρόσωπα*)"; and in Demosth. 277. 6, "Fair words (*λόγους εὐπροσώπους*)."² In both which examples what is fair implies, as so often, what is deceptive too.

Dr. Lightfoot accordingly renders the phrase, "to show fair in the flesh," and explains it as meaning, "to make a pretentious display of their religion in outward ordinances"; offering as a parallel to it the description of the Scribes and Pharisees in Matt. xxiii. 27: "Men who appear beautiful, or blooming, on the outside." Dr. Sanday, following in the lines of S. Chrysostom's *εὐδοκιμεῖν παρὰ ἀνθρώποις*, interprets it: "To obtain a reputation for religiousness in externals, like the hypocrites, who 'love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men' (Matt. vi. 5). The object," he adds, "of the Judaisers was by this means to keep in with their countrymen, the Jews, and even to gain favour amongst them by seeming to win over proselytes to the Mosaic

¹ It very rarely means "glad-faced, radiant, beaming," as in Soph. *Aj.* 1008-10: "Doubtless, Telamon, your father and mine will receive me with glad countenance (*εὐπρόσωπος*) and graciously, should I go back without you. For how can he help it?"

law." Neither of these interpretations is, however, quite satisfactory.

1. The verb *ἐνπροσωπεῖν*, according to its derivation, is simply "to be fair of aspect."¹ Had the present infinitive been used, the wish would run: to be, or become, fair, illimitably. But, because it is the aorist infinitive, the wish has limits: to gain or acquire (have gained or acquired) a fair aspect or appearance in men's eyes, within a certain period, or by a definite process.

2. By *ἐν σαρκί* is not meant, nor indeed is ever meant, as Dr. Lightfoot has it, "in outward ordinances," or, "external rites." As appears from the next verse—for the sense here must be governed by that of "your flesh" there—"outward or material condition" is intended (cf. iii. 3). This import of the expression is well seen in Phil. iii. 3-5: "Boasting in Christ Jesus, and not putting confidence *in the flesh* (*ἐν σαρκί*), i.e. in outward condition; though *I* (if any one) have ground of confidence even *in the flesh*; if any one else claims to put confidence *in the flesh*, still more do *I*: circumcised the eighth day, etc." In Rom. ii. 28, 29, "circumcision *in the flesh*," i.e. outward or material circumcision, is contrasted with "circumcision of the heart" (cf. Eph. ii. 11). Elsewhere (Gal. ii. 20; Phil. i. 22; Col. ii. 1;

¹ It differs from *σεμνοπροσωπεῖν*, with which it has been compared, in denoting a passive, not an active, condition; that which is looked at, not that which looks. The latter verb occurs in Aristoph. *Nub.* 363, "And you look proudly upon, wear a proud look over, us (*καθ' ἡμῖν σεμνοπροσωπεῖς*)."
Cf. *σεμνύνεσθαι ἐπὶ τινι*, "to pride or pique oneself upon something."

1 Tim. iii. 16), ἐν σαρκί is used to express the outward or material medium in which the present life is lived and the bodily form manifested.

3. The combined phrase does not mean "to gain a fair aspect in the flesh," in a personal sense (σαρκί), but "to gain a fair aspect by the flesh," in a general sense (ἐν σαρκί).¹ This appears from the proposed aim being attained by circumcising *you*, and from the boasting "*in your flesh*" which is to ensue thereupon, as well as from the manifest opposition between σαρκί and τῷ σταυρῷ. Compare 2 Cor. v. 12, "Those who boast in (men's) looks and not in (their) heart (ἐν προσώπῳ καὶ οὐ καρδίᾳ)"; and, for ἐν, 1 Tim. iii. 16, "He was manifested through, or by means of, the flesh." The purpose of the present individuals is to get themselves fair looks, or a colourable appearance, "the form or semblance of piety" (2 Tim. iii. 5), to win admiration and repute (cf. Jude 16), by means of men's outward condition. The construction is precisely the same as in μεγαλυνθῆναι, ἐνδοξασθῆναι, θαυμασθῆναι, ἐν τινι (2 Cor. x. 15; Phil. i. 20; 2 Thess. i. 10, 12); in each of which cases the aorist infinitive is similarly used, and the meaning is "to get oneself distinction, honour, glory, admiration by this or that." Especially is the first example (2 Cor. x. 15) comparable to the present, as we find there not

¹ Compare, both as to form and sense, with the present phrase, the classical καλλωπίζεσθαι ἐπὶ τινι, "to plume oneself upon a thing." The Classics use ἐπὶ where S. Paul uses ἐν, as after καυχᾶσθαι, etc. They too employ verbs of middle force, where the Apostle employs verbs in their passive form (*vide infra*).

only μεγαλυνθῆναι ἐν, but καυχῆσασθαι ἐν. Thus: "Having hope to get ourselves distinction by you . . . not to make our boast in another man's measure."

"*These constrain you to become circumcised.*" That is, they "morally oblige you," "make it obligatory for you." So ii. 14 (cf. 3), "How dost thou constrain the Gentiles to play the Jew?" Acts xxvi. 11, "I was constraining them to blaspheme."

"*Only that for the Cross of Christ they may not suffer persecution.*" The words that succeed show the import of μόνον to be, "not to help you to keep law, but only to save themselves from the consequences attendant on a more spiritual line of teaching." In τῷ σταυρῷ we have a dative of the cause or occasion: "for," or, "by reason of, through, the Cross" (cf. Rom. xi. 20, 30; 2 Cor. ii. 13, etc.). Preaching of the Cross would have involved persecution, so they preach circumcision instead. How different the conduct of S. Paul (v. 11): "But *I*, brethren, if I yet preach circumcision, why am I yet persecuted? (For) in that case the stumbling-block of the Cross has been done away with."

"*For indeed even those who become circumcised do not keep law.*" For οὐδὲ γάρ, see what was said on i. 12. By νόμον φυλάσσειν is meant the consistent observance of law. Compare v. 2, "But I testify again to every man becoming circumcised (περιτεμνομένῳ), that he is debtor, or bound, to have performed (therewith, ποιῆσαι) the whole law."

A most surprising comment is made upon these

words by several modern commentators, such as Alford, Ellicott, Lightfoot. I give it in the words of the last: "The allusion here is not to the *impossibility* of observing the law, the distance from Jerusalem for instance preventing the due sacrifices, for this would argue no moral blame; but to the *insincerity* of the men themselves, who were not enough in earnest to observe it rigorously." The reply to this is, that moral, not ceremonial, law is intended by νόμος, and no amount of sincerity would enable any one to observe moral law in perfection. The real import of the expression is sufficiently indicated by the quotation above from v. 2. What the Apostle means is that, speaking truly, no one observes law, no, not even the circumcised. What is the good, then, of imposing circumcision, if circumcision will not ensure obedience? By οἱ περιτεμνόμενοι are not meant the imposers of circumcision,¹ but their would-be victims, "those who become circumcised," or possibly the whole class of such persons, "the circumcised," in general; and the meaning is the same as if the Apostle had said, "For indeed even if you become circumcised, you will not keep law." The whole gist of this (cf. iii. 11, etc.) and of other Epistles confirms this interpretation.

For the present participle, as descriptive of a class, we may refer to the following examples: Acts ii. 47, "And the Lord was adding to them daily upon the

¹ These may possibly, however, be meant, if the other reading of περιτετμημένοι be adopted.

same spot those who were being saved (τοὺς σωζομένους),” by which we must not understand “those who were in process of salvation,” but “those who were delivered from time to time out of the world” (cf. ver. 40); 1 Cor. xv. 29, “Else what shall they do (what course shall they adopt) who from time to time are baptized, or undergo baptism (οἱ βαπτιζόμενοι), for the dead?” Cf. John xvii. 20 (τῶν πιστευόντων).

“*But (they) wish you to become circumcised, that they may make their boast in your flesh.*” The subject of θέλουσιν is those before specified (οὗτοι), who wish you to become members of the circumcised class, or of the Circumcision, for the reason stated.

Not, “that they may boast at any time, or illimitably” (ἵνα καυχῶνται), but, “that they may boast then and there, on the occasion specified, may make a specific boast” (ἵνα καυχήσωνται).¹ Unless, indeed, the Apostle had it in his mind to say ἤθελον instead of θέλουσιν, in which case the aorist tense would be the natural sequent. “Your flesh” is “your outward condition,” as before.

“*But mine may it never be to boast, save in the Cross of our Lord Jesus Christ, whereby the world has been crucified to me, and I to the world.*” Or, “But as for me, God forbid that I should boast,” not, that is, make a definite boast on a set occasion, but boast, or speak boastingly (of), at any time (καυχᾶσθαι). The reference in δι’ οὗ seems to be rather to the Cross than to

¹ See what was said above on the subject of εὐπροσωπῆσαι.

Christ. Through the Cross of Christ, the instrument of the Crucifixion, S. Paul and the present world had died to one another, that the former might be re-created and born anew into a new world (cf. Rom. vi. 3, 4, 6, etc.). But in himself he only exemplifies a principle; what had happened to him must happen to others, if they were to be saved. Therefore was it folly to boast in the flesh, in the mere outwardly-renewed condition of the convert, when an inward and entire renewal was needed. The instrument of that renewal, the Cross of Christ, was the only true matter for glorification; not, remember, the human subject, even when renewed, but the Divine means of that renewal.

"For [in Christ Jesus] neither is circumcision anything, nor uncircumcision, but a new creation." No mere outward condition of the old man, no surface-change applied to that old man, produces any appreciable benefit. What is needed is the new creation, the new birth, the commencement of a new life in a new world, which comes from vital union with Jesus Christ, the new Adam, and the first-born of a new generation. Not external status, but spiritual renewal, avails. For much the same sentiments, sometimes almost verbally identical, see v. 6; 1 Cor. vii. 19; Col. iii. 11. The addition of "in Christ Jesus" is very strongly supported by MSS. and other authorities, but is probably derived from v. 6; and upon the whole, perhaps, the verse fits on to the preceding one better without it, especially if $\delta\epsilon'$ $\sigma\delta$ refers to the Cross.

"And as many as shall conform to this rule, peace be upon them and mercy, and upon the Israel of God." Compare v. 25, "If we live through the Spirit, let us also conform to the Spirit." Στοιχεῖν, "to be in line," and so "to be a conformer" (Acts xxi. 24), means, with the dative, "to conform to" (Rom. iv. 12). So Phil. iii. 16, "Only whereto we were the first to attain to the same let us conform." Κανόν is in this place a "rule," or "standard," or "principle": the rule or standard, namely, of a regenerate life; no mere standard of outward distinction, but the far higher standard of inward reformation. In 2 Cor. x. 13-16, the meaning of the term is "an appointed task."¹

As for the expression, "the Israel of God," it denotes, in contrast to the old Israel after the flesh, or the Israel of fleshly circumcision (1 Cor. x. 18; Eph. ii. 11), that new and genuine Israel, circumcised in heart and spirit, who are the chosen and elect people of God in Christ. See iii. 29, "But if ye are Christ's, then are ye Abraham's seed, heirs according to promise"; iv. 26 (cf. 28, 31), "But the Jerusalem above is free, which is the mother of us all"; Phil. iii. 3, "For *we* are the Circumcision, who worship God in spirit, and boast in Jesus Christ, and do not trust in the flesh"; Rom. ii. 28, 29, "For the Jew is not he who is visibly one, nor circumcision that which is visible in the flesh; but the Jew is he who is one in secret, and circumcision is of the heart, through the Spirit, not the letter; whereof

¹ See Westcott on the *Canon*, App. A.

the praise springs not from men, but from God." Cf. too Rom. ix. 6-8; Col. ii. 11.

"*In future let no one annoy me.*" Or, "cause, occasion, me trouble, annoyance, vexation, distress." "Why annoy ye the woman?" says our Lord to those who found fault with the woman who anointed His head with the ointment (Matt. xxvi. 10; Mark xiv. 6). "Do not annoy me," is the answer to the friend who comes for loaves at midnight (Luke xi. 7). "Because this widow annoys me I will avenge her," declares the unjust judge (Luke xviii. 5). In all which places the formula is the same,¹ and exactly answers to our "bothering, or pestering, one." The slight shade of difference between τοῦ λοιποῦ and τὸ λοιπόν may perhaps be given by rendering them, "in the future," and, "for the future."

"*For I bear in my body the brands of Jesus.*" Does this mean "the brands wherewith Jesus was branded," or "the marks of Jesus' ownership branded on my body"? Nearly all later commentators² take it in the latter sense. And in their favour are such expressions as that in i. 10, "For were I yet pleasing men, I had not been the *bond slave of Christ.*" So, too, several classical passages. Thus Herod. ii. 113, "And there was upon the beach, as there is now, a temple of Heracles, where any man's slave,³ who had taken

¹ Except that, in Luke xviii. 5, it is κόπον, not κόπους.

² So Alford, Wordsworth, Ellicott, Lightfoot.

³ This has been incorrectly quoted by Alford and Lightfoot, as though it were "any man," not "any man's slave."

refuge and affixed to himself sacred brands (στίγματα ἱρά), in token of self-dedication to the god, was not allowed to be laid hands on (or apprehended)"; vii. 233, "The greater part of them (the Theban quasi-deserters), at Xerxes' command, they proceeded to brand with royal brands (ἔστιζον στίγματα βασιλῆϊα), beginning with their commander Leontiadēs."

On the other hand, the arguments against this, and in support of the former sense, are to my mind overwhelming. They are these: (1) Brands were affixed to runaway or rascally slaves, or soldiers of doubtful fidelity, as in the above instances, to stamp them thenceforth, and show all men whom they belonged to. S. Paul needed no such voucher of dubious loyalty. (2) We do, indeed, find certain adjectives, like "sacred," "royal," combined with the στίγματα to characterise them, but where else do we find the owner's name simply set down? "Brands of Jesus," or "Jesus' brands," would naturally have reference to the owner of the brands, not of the bearer of them.¹ (3) The term "*stigma*" became naturalised in the later Latin, and is much commoner in Roman than in Greek authors. We find some relevant instances in them of its use. Thus Quint. vii. 4. 14, "If any one shall have affixed *brands* (*stigmata*) to a runaway"; Mart. vi. 64, "Nor will

¹ The omission of τοῦ Κυρίου, "the Master," with Ἰησοῦ in the best MSS., only emphasises this objection. Even "the prisoner of Christ Jesus," or "of the Lord" (Eph. iii. 1, iv. 1; 2 Tim. i. 8; Philem. 1, 9), is the prisoner *belonging to* Jesus.

Cinnamus with all his skill remove the *brands*," where indelible marks of ignominy, burnt in by the poet's pen, are meant (cf. xii. 61); x. 56, "Eros removes the sad *brands of slaves*," where we have the genitive of the owners of the brands (*stigmata servorum*); xi. 84, "These *brands*, whatsoever they be, which you mark upon my chin," where scars are denoted by the *stigmata*.

(4) If S. Paul, on the one hand, needed no disgraceful brands, such as would have stamped him, not merely the slave, but the untrustworthy slave,¹ of Jesus, Jesus, on the other hand, *had* been treated as a disgraced slave and a malefactor; and the wheals of His scourge-marks, or indeed His scars generally, might well be called His *stigmata*. "By Whose wheal (μώλωπι) ye were healed" (1 Pet. ii. 24). "He took the form of a slave, and humiliated Himself, becoming obedient even unto death, yes, and the death of the cross" (Phil. ii. 7, 8). (5) But the very thing which had, I hold, lately happened to the Apostle, was a beating with rods, or flogging, as S. Paul calls it, at Philippi by Gentile magistrates, after the example of the Lord, not to mention the punishment of the ξύλον, no longer, however, meaning the "cross," but the "stocks." Of a truth he was engaged in "taking up his cross and following Jesus." Assuredly upon his body were the brands wherewith his Master had been branded. He bore the marks of disgrace, not however those of a

¹ I see no trace anywhere of his regarding himself as a *ιερόδουλος*. The nearest approach seems to be Rom. xv. 16 (*ιερουργούντα*).

disgraced slave of Jesus, but the same marks of disgrace which had been before inflicted upon Jesus. (6) And an expression, in 2 Cor. iv. 10, almost exactly analogous to the above, confirms what has been said: "Always carrying about in the body the dying condition (*νέκρωσιν*) of Jesus." See also 2 Cor. i. 5, "Even as the sufferings of Christ fall in abundance upon us"; Col. i. 24 (another example very much to the point), "In His stead I fill up *in my flesh* the deficiencies in the afflictions of Christ." (7) To the same result contributes the use of the verb *βαστάζω*. This is the common term, not only for "undergoing" (v. 10, vi. 5), but specially for undergoing something which belongs to another. "Bear (or undergo) ye one another's burdens" (vi. 2). "He bore (or underwent) our diseases" (Matt. viii. 16). "We who are strong ought to bear (or undergo) the infirmities of the weak" (Rom. xv. 1). Cf. Acts ix. 15, "To bear My Name." There can be but one meaning, and that the one here adopted, to the words, "I undergo in my body the brands of Jesus." (8) The parallel instance to S. Paul of S. Francis of Assisi may not be very convincing; but when Bonaventura says of him, "For now for the brands' sake of the Lord Jesus, which thou carriest in thy body, no one ought to annoy thee," and Aquinas declares, that "he was carrying the emblems (or badges) of Christ's passion," we see at once the sense they, and the saint they speak of, ascribed to this passage.

And so the import of this verse will be: "In future

let no one annoy and distress me—such are my imperative orders—for *I*, whatever others may do (ἐγώ, cf. i. 12, etc.), support and carry in my body the brands, the marks of ignominy, of Jesus.” Like Master, like servant. The scars on my body show me the follower of Him. If others can display the same warrant for their pretensions, let them. I enforce *my* commands by my sufferings in the cause.

“*The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.*” This valedictory salutation, which finds an almost verbal agreement in Philem. 25, 2 Tim. iv. 22, is common, with variations, to all the Epistles, and forms the ἀσπασμός, of which it is said in 2 Thess. iii. 17: “The greeting of me Paul with my own hand, which is the sign (or token) in every epistle. So I write.” In 1 Cor. xvi. 21, we find inserted between the expression, “with my own hand,” and this benediction the sentence, “If any one loves not the Lord Jesus Christ, let him be anathema. Maranatha.” And, in Col. iv. 18, we have interposed the words, “Remember my bonds.” So, in the present Epistle, the longer paragraph which intervenes between the same bounding limits (vers. 12-17) is, we feel assured, conjointly with verse 11 and the “grace” itself, the product, and the sole product, of the Apostle’s own pen.

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